

he LUTHERAN



TRIPLETS BAPTIZED IN OREGON

Portland church has unusual service



Evangelism Offbeat

"I'LL BE WORKING on an evangelism program at the church on Saturday afternoon," Arnold explained to his friend.

"I thought our evangelism campaign was over," the friend replied. "Anyway, how can you work on it at the church?"

"Well, I'll tell you," Arnold said with a smile. "We're going to plant some shrubbery around the building and reseed the church lawn."

"You call that evangelism? How come?"

"WE TALKED it over at the church council meeting," said Arnold. "Some of the men said that our church building ought to be a witness for Christ. They said that if it showed care and attention, people would realize that we respected

it as a place of worship and would helped in coming to our church. seemed to make sense. The pastor said it could be a sort of offbeat evangelism program."

HIS FRIEND NODDED. "I see what you mean . . . and I guess my wife and I will be on an evangelism program on Sunday morning, too."

"Don't tell me you are planning to plant grass seed on Sunday morning!"

"No, indeed. But we are the greet after the service, and I guess if so stranger finds a friendly word of welcome at our church he will feel that it's church, too. Isn't that a kind of evangelism, too?"

"You bet it is," said Arnold.

The LUTHERAN

News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, The LUTHERAN, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1959 by the United Lutheran Publication House. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

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The LUTHERAN

THIS WEEK . . .

● TOP OF THE NEWS this week was the announcement of ULC Secretary Reinartz about membership gains of the synods in 1958. Florida's spectacular population increases were reflected in the fact that the synod scored first in percentagewise membership gain. Story about statistical developments in the ULC is on page 4.

● IF YOU WONDER why your ULCMen's group in church hasn't developed its full potential you're not alone. Howard Logan has been studying the problem for the past three years and talks candidly about it this week (pages 11-14).

● YOUR Lutheran World Action dollars don't just buy food and clothing for Arab refugees in Palestine, they help educate and train people for a better future in the Middle East. Robert J. Marshall's eye-witness report will give you new insight into our "Big Job in Jerusalem" (p. 15-18).

● THE WHEELCHAIR and a life without a purpose does not have to be the fate of someone struck by a serious disability. John Nyberg tells about a victim of multiple sclerosis who made a complete adjustment (pages 19-20).

● THERE'S the story of successfully met challenge of another kind on pages 36-37. If you have a Luther Leaguer in the family (or a league in the congregation) who's wondering how youth programs can be integrated into the life of the whole church, read what the league of St. Luke's Church in Charlotte, N. C., did.

COVER PICTURE. First triplet baptism for the Rev. Walter J. Knutson and also first in St. Mark's Church, Portland, took place on Easter. With Pastor Knutson are Mr. and Mrs. Thomas P. MacComber, triplets, and four-year-old Patricia.

THE CHURCH IN THE NEWS

ULC membership reported

Membership of the United Lutheran Church increased to an all-time peak of 2,439,792 at the close of 1958, the annual statistical report issued by Dr. F. Eppling Reinartz, ULC secretary, revealed. The rate of increase was the lowest in the past ten years, however, with a net gain of only 44,181 or 1.8 per cent, he reported. The 4,552 congregations in the church's 32 synods added 242,151 baptized members during the year, but by transfer or for other reasons lost 197,970.

Confirmed (adult) membership climbed to 1,658,091 for a net gain of 27,101. Communicants increased to 1,226,038, topping the 1957 figure by 21,935.

The comparatively small gain in membership "gives us pause," Dr. Reinartz commented. He pointed out, however, that no one can "think disparagingly of 44,181 additional souls reached for Christ." In its 40-year history, United Lutheran membership has increased a total of 1,347,178 or 123.3 per cent, Dr. Reinartz reported.

Florida Synod leads

Biggest percentage gain in membership was made by the Florida Synod, which

reported a 15.9 per cent increase. Biggest numerical gain was in the Northwest Synod, which added 6,681 members for a 4.52 per cent increase.

Michigan Synod had the second-largest percentage increase in membership, followed closely by the Pacific and Rocky Mountain synods. Four synods showed membership decrease—New York and New England, Mississippi, Icelandic, and Slovak Zion.

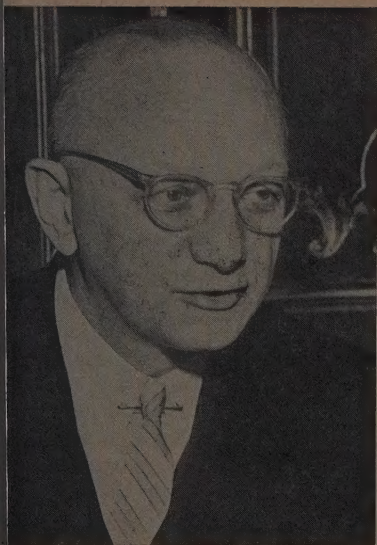
More than one-third of the total United Lutheran membership was in Pennsylvania, the report showed. The Pennsylvania Ministerium, largest ULC synod, represented 15.89 per cent of the total membership. Second was the Central Pennsylvania Synod, with 13.31 per cent of the total. Fifth in size among synods was Pittsburgh, whose 6.83 per cent brought the Keystone State's total to 36.03 per cent of the entire ULC.

Offerings nearly \$110 million

Higher stewardship levels were achieved by congregations, Dr. Reinartz reported, with a 9 per cent jump in offerings bringing the amount given by church members to a record \$109,973,613. Emphasis on the ULC's 40th anniversary appeal was seen as a factor in upping giving for benevolence purposes to \$23.6 million, an increase of \$3.7 million over the previous year. These contributions had no adverse effect on local budgets, which jumped even more to \$86.3 million, a gain of \$5.5 million over 1957.

Benevolence gifts included \$16.4 million devoted to the budgets of synods and of the ULC. Approximately \$7 million was "unapportioned benevolence"—direct gifts from congregations to college, social mission institutions, and other causes.

Value of church property was set at \$597 million, an increase of \$47 million



DR. F. EPPLING REINARTZ
A pause without disparagement

er the previous year. At the same time, al indebtedness of congregations for urch buildings, parsonages and parish uses was increased less than \$2 million a total of \$67.7 million.

Other bodies note gains

Percentagewise, United Lutherans ged behind other U.S. and Canadian theran churches in membership gains. e three churches that will in 1961 ite into The American Lutheran urch announced a total membership of 91,327 at the close of 1958, a gain of 960 over the previous year.

Smallest of the three, the United Evan- ical Lutheran Church, gained 3.7 per at to reach a membership of 67,032. e American Lutheran Church became fourth Lutheran body to pass the mil- n mark in membership, gaining 3.31 cent for a total of 1,005,174. The angelical Lutheran Church gained 3.35

per cent for a 1,119,121 figure. Two- thirds of the ELC membership is in Min- nesota, Wisconsin and the Dakotas.

Adding up worldwide figures, the Lu- theran World Federation recorded a global total of 71,135,068 Lutherans who constitute one-third of all Prot- estants. About 50 million are members of the LWF's 61 affiliated churches in 32 countries.

Churchmen at Geneva talks

Statesmen meeting at Geneva last week to thrash out the plans for the future of western Europe were joined by "a Chris- tian presence." Present at the Swiss city to represent the World Council of Churches were Dr. O. Fred Nolde, director of the Commission of the Churches on International Affairs, and Sir Kenneth Grubb, chairman. Their purpose was to express the churches' concern over the explosive East-West sit- uation and to give encouragement to ef- forts toward a peaceful solution, accord- ing to Dr. Nolde, as well as to "symbolize the concern of churches" that answers be found through negotiation.

The United Lutheran clergyman warned that neither the Soviets nor the West should expect to gain a diplomatic or po- litical victory in the negotiations. In moving toward a solution, the big powers would need to permit "accommodation without appeasement," he said. Ob- jectives sought by the churches would in- clude "the application of the principle of self-determination of peoples and the promotion of respect for an observance of human rights and fundamental free- doms."

Objection to Catholic lessens

Sentiment against election of a Roman Catholic as President has declined in the United States during the last twenty years,

a recent Gallup poll indicated. The poll, conducted by the American Institute of Public Opinion and published in various newspapers, showed that 62 per cent of the voters were ready to ballot for a Roman Catholic in 1940, while 68 per cent stated their willingness to do so now. In 1940, 31 per cent said they would refuse to vote for a Roman Catholic. This year, 24 per cent would not.

The poll was timely because of the possible candidacy of Sen. Robert Kennedy, a Roman Catholic, on the 1960 Democratic ticket. Notably, the chief block of opposition to a Roman Catholic came from the South, on which the Democratic Party relies heavily for support. Thirty-five per cent of voters in the South said they would not vote for a Roman Catholic, against only 20 per cent in other parts of the country.

To study medical ethics

Controversy over some medical practices had caused United Lutherans to look for guidance from their church, Dr. Harold Haas, executive secretary told the Board of Social Missions at its New York meeting last month. Even physicians were disturbed by the implications of some of their daily decisions, added the Rev. Rufus Cornelsen, director of the Department of Social Action. He urged a study of medical-social ethics "so those who must daily wrestle with questions in these areas may reach their decisions with the benefit of the orientation and guidelines of the evangelical ethic."

The board authorized the Social Action Department to plan a consultation between theologians and physicians to explore the moral problems in "certain special areas" of medicine. Included were contraception, artificial insemination, sterilization, abortion and euthanasia.

The board also asked a study of the

hazards of nuclear fallout. It was hoped that a statement could be prepared for the next ULC convention which will be held at Atlantic City, New Jersey, Oct. 13-20, 1960.

Gettysburg agrees to talks

Proposed merger of the United Lutheran Church with the Augustana, American Evangelical and Suomi churches has raised the question of reducing the number of theological seminaries. The ULC has ten; the other three churches or each. Last year the Suomi Synod's seminary was moved from Hancock on Michigan's northern peninsula to the campus of the ULC's Chicago Seminary at Maywood, Illinois. A later union of the Augustana, Grandview (AELC) and Suomi seminaries with the Chicago Seminary has been discussed.

Among the ULC's largest seminaries are two in Pennsylvania—Gettysburg founded in 1826; and Philadelphia founded in 1864. Last year the board of directors of the Philadelphia Seminary named a committee to "explore the possibilities" of merger with Gettysburg, 130 miles away, and to invite the Gettysburg board to reciprocate. The Pennsylvania Ministerium and the New Jersey Synod voted to "commend" the seminary board for its action.

This month the Gettysburg directors at their annual meeting responded favorably to the overture. Naming a committee to meet with Philadelphia representatives, the board instructed it "study all issues relating to the desirability and feasibility of combining the two seminaries."

Refugee year parley called

With the World Refugee Year proclaimed by the United Nations scheduled to start next month, President Eisenhower



TIBETAN EXPRESSES THANKS FOR HELP GIVEN REFUGEES

Jigme Norbu (center), brother of Dalai Lama, presents Tibetan bowl to CBS newscaster Howard K. Smith as the Rev. John W. Abbott, CWS official, looks on

power called 200 religious, labor and business leaders to a White House conference May 21-22 to discuss U.S. participation in the program. At the same time an international committee representing 50 religious and other voluntary organizations was set up in Geneva to help the year-long emphasis get results

finding permanent homes for the 275,000 people still classed as refugees. Dr. Elfan Rees, European representative of the Commission of the Churches on International Affairs, is chairman.

Lutheran refugee leaders urged greater help for Hong Kong. The Rev. Karl L. Rumpf, Lutheran World Federation representative, said more than one million refugees lived in the swarming Russian city under "sub-human conditions of unbelievable, indescribable misery." The WF's program in the British Crown Colony employs 126 social workers, is the largest of the more than 100 voluntary agencies working there.

Church World Service, a department of the National Council of Churches,

planned special aid for thousands of Tibetan refugees who had fled into northern India. Dr. R. Norris Wilson, CWS executive, said churches in many lands were gathering funds to help meet this newest refugee crisis.

Hungarian pastors shifted

State control over churches in Hungary had been stiffened in recent months. With Communist-approved bishops in charge of the Lutheran Church, the government had issued strict regulations for the filling of all church posts and had demanded that churchmen take an oath of allegiance to the Communist constitution or be deposed.

Bishop Lajos Ordass had been removed from his post as head of the Hungarian Lutherans and later "retired" from his post as bishop of the Southern Diocese. In late February Bishop Zoltan Kaldy, Ordass' replacement, had announced that some clergy would be transferred to positions "where they can do no more harm to the church as a whole." A recent issue

of *Evangelikus Elet*, the Lutheran church periodical, revealed that several well-known pastors had been sent to outlying provinces. Among them were Pastor Danhauser, who had served a leading Budapest church; Dr. Andras Keken, former assistant to Bishop Ordass; Pastor Scholz, former president of the Pastors' Association; and the Rev. Istvan Botta, former press secretary for the Hungarian church.

Iceland has new bishop

Elected to head Iceland's State Lutheran Church was Dr. Sigurbjorn Einarsson, theological professor at Reykjavik University. He will be consecrated next month as successor to Bishop Asmundur Gudmundsson, who has reached the compulsory retirement age of 70.

Dr. Einarsson, 47, studied in Sweden and England as well as in Iceland. He was ordained in 1938 and served congregations until 1944, when he was elected to the theological faculty at the university. Iceland's cathedral church is at Reykjavik, but a new cathedral is being built at Skalholt, ancient bishop's residence dating back to the 11th century, and is scheduled for completion this summer.

Iceland's Lutheran Church has a membership of 150,000, nearly 90 per cent of the island nation's population. It is a member of the Lutheran World Federation.

Poles elect church head

Bishop of Poland's 220,000-member Evangelical Church of the Augsburg Confession had been Karol Kotula, who this year reached the mandatory retirement age of 75. As his successor to head the country's Lutherans the church synod this month elected Dr. Andreas Wantula, 54, professor of theology at the Evangelical

cal Seminary in Warsaw. Dr. Wantula, secretary of the Polish National Committee of the Lutheran World Federation and was a delegate to the LWF Assembly in Minneapolis in 1957.

The synod was reported to have discussed "problems relating to church life." One of these was the recent graded income tax imposed by Poland's Communist regime on all church income used for social or construction purposes. The tax rate, as high as 60 per cent in some cases, was viewed as a government effort to end church building plans and social activities. Only exempt items are funds used for "upkeep of prayer houses" and for purchase of items needed for religious ceremonies.

Parishioners can't save church

St. Peter's Roman Catholic Church in Pittsburgh was in the way of a giant slum clearance and redevelopment project. Last year Pittsburgh's Bishop John Dearden, now Archbishop of Detroit, agreed to accept \$1,240,000 for the church property and to merge the congregation with Epiphany Church, located in the same area.

Parishioners, mostly of Italian descent, objected bitterly to the razing of the church building. They formed a group that fought the bishop's decision in the courts. Pennsylvania courts turned down their plea, holding that under Roman Catholic canon law church members have no rights to the church's property, which is held by the bishop of the area.

The church members claimed the decision denied them "freedom of religion." They carried the case to the U.S. Supreme Court. This month the court unanimously turned down their appeal, agreeing with the Pennsylvania courts that Roman Catholic parishioners had no legal right to the church property.



"RELIGION IN AMERICAN LIFE" CELEBRATES TENTH ANNIVERSARY

E. T. Dahlberg, Cardinal Francis Spellman, U.S. Undersecretary of State Robert Murphy, Robert T. Stevens (RIAL chairman), and Rabbi M. H. Tanenbaum spoke at dinner honoring national interdenominational advertising and promotion program

Graham crusade on the moon?

Crowds continued to throng evangelist Billy Graham's month-long "crusade" at Sydney, Australia, with total attendance expected to soar near the million mark. Some Protestant clergymen reported church attendance increased as the result of interest in the evangelist's program. "Mr. Graham has penetrated the thick skins of a lot of people here," an Anglican clergyman said, "but the general way of life probably won't change. That would be expecting too much."

A few critics fired at the Graham statistics. Anglican Bishop Theodore B. McCall of Northern Queensland attacked the Graham organization's "objectionable methods" and "boasting." He said Anglican priests who stood when Graham thanked all hearers who "accepted the Lord Jesus as their personal Savior" to stand were counted as converts.

Preaching on "Jesus Christ, the Man from Outer Space," the evangelist told the audience that he might "even hold a crusade on the moon one day . . . I be-

lieve some of these planets around us are inhabited." He said the Bible "hints" at existence of life in other worlds.

Mr. Graham's more immediate plans included a summer of quiet to recover fully from an eye ailment, with fall campaigns scheduled in Wheaton, Illinois, and Indianapolis. The evangelist said he would give up most outside activity to concentrate on preaching and expressed the hope that he might conduct campaigns in Africa in the near future.

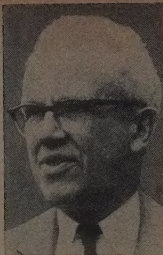
And so forth

For the first time in 900 years, a woman preached from the pulpit of the Lutheran Cathedral at Nidaros, Norway. The preacher was Dr. Margit Sahlin, Swedish Lutheran theologian and youth leader.

Anyone who maliciously damages a church, synagogue or cemetery would be subject to a maximum sentence of 50 years' imprisonment according to a bill adopted by New York State legislature.

WASHINGTON

By ROBERT VAN DEUSEN



U.S. VIEW OF RUSSIA

A RECENT Senate document contains an official U.S. appraisal of the Soviet Union. Consisting of answers to questions directed to the State Department by Senator Humphrey's subcommittee on disarmament, this paper takes a frank look at the position Russia holds in the world and the role she is likely to play.

The report predicts that the main Soviet thrust will be in the underdeveloped countries, with particular focus on the Middle East. The U.S. government is concerned about a Communist take-over in Iraq, with the foothold that would give for further Arab infiltration.

Allan Dulles, director of the Central Intelligence Agency, told the Senate Foreign Relations Committee that the Communist threat in Iraq is the most critical situation in the world today. The timing of the foreign policy statement was aimed to keep Russia from using the Berlin crisis as a smoke screen to cover a major move in the Middle East.

Khrushchev in control

THE STATE DEPARTMENT laid down the premise that Nikita Khrushchev is firmly in the saddle. The jockeying for power that followed Stalin's death is apparently over. The Russian premier has "eliminated his major contenders for top level influence."

With Khrushchev at the helm, the Soviet Union seems headed for an era of

political stability. This was reflected the tougher line which the Kremlin taken in Berlin, in the Middle East, and within the Soviet bloc.

On the other hand, Khrushchev has a realistic appraisal of western strength and of the consequences of nuclear war. The Soviet line will stress economic penetration of uncommitted areas and political agitation in countries whose government is unstable.

A favorite technique will be the encouragement of anti-western nationalist movements, with Communist participation. Little by little, the process of revolution will be taken over by Communists in the hope of overturning established governments and putting Communist oriented parties in power.

While the Middle East is now the number one target, the newly emerging countries of Africa and Latin America will get an increasing share of Soviet attention. New patterns of infiltration and intrigue will be developed.

Pressure on two sides

IN EUROPE, the focus will be on forcing the West out of Berlin. The long-time aim will be to make Soviet influence predominant over that of the U.S. in western Europe.

The role Red China will play in Soviet strategy is uncertain. If China were to obtain nuclear weapons, her expansion aims in southeast Asia would be greatly enhanced. The report says that Russia would be reluctant to have China enter the atomic arms race.

As the era of old-style colonialism drags painfully to an end, a new brand of expansion aimed at world domination takes its place. The big job ahead for the U.S. is to build its own creative contribution to the world, and show the genuineness of its ideals by its own inner life.

EN WANTED . . .

. . . what for?

By HOWARD LOGAN

EXECUTIVE SECRETARY, UNITED LUTHERAN CHURCH MEN

I AM CONTINUALLY amazed at the ability of engines to lift an airplane off the ground. We have discovered, in America, that to move about with ease and speed we must get "off the ground." I sit here at my desk and have day-long contact with the men's program of our church, one thing is certain—it has not got "off the ground."

For more than three years we have been observing and analyzing, projecting and promoting, altering and originating projects of a men's program. There has been considerable activity and some would say progress, but too often I feel like the rabbit on the treadmill, going round and around and getting nowhere. The need for a dynamic, challenging men's program in our church is as imperative today as it was in 1955 when I was elected to this position. The United Lutheran Church in America has demonstrated significant progress in all departments of endeavor except in men's work. The church has not enlisted its total manpower.

The plain fact is, the contribution of men in many phases of the church's program leaves much to be desired. One is tempted to imagine the situation in which the church would find itself were it not for the loyalty and devotion of the women of the ULCA.

This is not to say that men are doing nothing in our church. They are making a

vital contribution but it does not measure up to the potential.

Often someone remarks "the men aren't doing anything." This is a broad statement and should not go unquestioned. Does he mean the organized men, or the total male adult membership? Does he mean this in comparison to what is accomplished by the women—or just what does he mean?

We know from the standpoint of organized men that they are making essential improvements in church properties which, when translated into money, represent hundreds of thousands of dollars. Further, many of the organized men are giving leadership to thousands of boys in our church. The number of confirmed ULCA members who do not commune is slowly decreasing because, in part at least, men are concerned.

If the person means "all men" in reference to their activity, he overlooks more than 40,000 church councilmen, more than 50,000 ush-



ers, thousands of church school teachers and choir members. He overlooks all those who annually spend time in stewardship and evangelism programs.

Perhaps what the person means is that the men's program (ULCM) does not raise a million dollars a year for the boards and agencies of the church as the ULCW does. What he doesn't know is that the ULCA Executive Board in 1957 reminded ULCM that the 1956 convention of the ULCA by adopting recommendation H-1 of the COS Report laid principal stress on auxiliaries being "encouraged to foster Christian educational and service programs as their primary purpose" rather than the raising of funds. The men *are* doing something in the church. Our concern is that the number involved is small.

THE MEN'S PROGRAM I'm concerned with exists or fails to exist in the congregation in your town and mine. Its goal is to enlist the men in your congregation and mine—that is *all* the men. This kind of a men's program has been existing for half a century. And while I believe I am correct in stating that in many other denominations today the men's program is on the march, this is hardly true in our church at the present time. Why is this so?

There are, in my opinion, various reasons. We have spent too much time trying to be "little ministers," doing poorly what some others could do better. We have misconstrued man's interest in being entertained in the church. In too few instances have we had leaders who were sufficiently "on fire" for a men's program that they could sell it to others.

We have looked too often for the program leadership beyond our own men at the congregational level, dying on a diet of outside speakers. We have overes-

timated the interest of our men in "business" of the organization. We have failed to provide a uniquely Christian character to the men's program in congregations.

One cannot assess the influence of the Lutheran Laymen's Movement for Stewardship on our men's program. The church permits both these men's programs to exist. The membership of (LLM) is composed of individuals. In the polity of the ULCA this type membership is possible only at the congregational level, except in this case. The other (ULCM) has no individual members at the church-wide level. Hundreds of men belong to both.

PERHAPS THE CHURCH itself has failed to give creative direction to the men's program. It has accepted the pattern of auxiliaries in the church and for the most part they have been expected to develop in different directions, yet within the same mold. The two adult auxiliaries with the same relation to the church, and responsible in like manner, are vastly different.

Certainly the women's program is discouraged from engaging in a fund-raising effort. One hears ever so little objection to the public thankoffering program of our women. Recently men asked for the inclusion in the Calendar of Causes of a Churchmen's Sunday without a request for an offering. This request was denied by the church. All of this may be the creative direction of the church. The current and continuing desire of ULCM shall be to accept the direction of the church, but does see great inconsistencies in the operation of the auxiliaries within a specified pattern.

Is there a future or a need for a men's program in our church? There certainly is. The United Lutheran Church

America needs every one of its agencies witness most effectively in our day. I am firmly convinced that every effort must be made to awaken the man-power of our church to its responsibility. I am concerned about a men's program simply to perpetuate an auxiliary. The important goal is to relate all our men to their Lord through his church. The men's program can be one avenue toward attaining this goal.



HOWARD L. LOGAN, 45, born in Albany, N. Y., past president of the Luther League of America, former Los Angeles branch manager of United Lutheran Publication House and Pacific Southwest correspondent of "The Lutheran," elected to six-year term as ULCM executive secretary in 1955

I believe there is a future because in ULCM we have an increasing number of men who are concerned! Until every last man in our church has a vital, living relationship with his Lord there will be a need for an imaginative men's program. Until every confirmed member of our church is an active, participating, communing member, there will be a need for a constructive men's program.

AS I SIT HERE at my desk on America's most influential street—Madison Avenue—what do I envision for the men's program of the future?

In my opinion the direction of men's service must be modified. Men must be urged to serve their fellowmen outside the "institutional" church, as well as within. It is important to be teachers and workers but this kind of service cannot be a substitute for serving creatively the needs of men in shops, factories, and offices. We must help men to see that their Christian faith is relevant in the everyday society of which men are so much a part.

We must have a men's program that helps the man himself in his own life situation. The auxiliary must aid him to be a better husband and father. His Christian role as a man is more than being a priest—although it is that too. The man must be helped to assume his rightful role in the economic and political life of his community. The man must be encouraged to act as a follower of Christ in all human relationships. The function of the auxiliary must be one of helping its members rather than manipulating them for service to the "institutional" church, exclusively.

The men's auxiliary of the future must place more emphasis on program and less emphasis on organization. The organization must assume its proper place as a

vehicle for presenting a program for men. Leaders' time and effort must be spent on developing and presenting a program. Decision-making on administrative matters must be left to the officers of the program, with the exception of an annual meeting.

America is becoming increasingly a suburban society. This fact has a telling effect on our church. This kind of living makes its demands on our people. Church members are giving more time to community interests: volunteer fire departments, ambulance corps, little league baseball, school boards, community solicitations. America is a pleasure-seeking nation. Vacation resorts, TV, travel, entertainment, boating are alluring.

The "do-it-yourself" craze encourages men to spend more time on home projects. The men's program of the church must take all these factors into consideration. The entire family is involved in the above activities. It isn't enough for the church to protest against the encroachment of all these time-consuming demands on our people. We must creatively face up to the situation.

TAKING A LONG LOOK and dreaming a little, perhaps all three auxiliaries should look to the church's budget for their support. In each auxiliary program all members would be encouraged to contribute to the unified, over-all budgeted needs of the church. If we are eliminating the special financing appeals of boards, then it seems consistent that special appeals of auxiliaries and other agencies too should be eliminated and all approved



agencies of the church be supported from the budget of the church. It is conceivable that in a Council of Auxiliaries, with representatives selected jointly by the church and the auxiliaries, the initiative of social groupings within the congregation could be preserved and extended. An additional 25 cents added to the ULC apportionment could support the administration of the auxiliary program.

The church's auxiliaries may need to consider the possibility of a unified program. Perhaps we should develop "church night" in our congregations, possibly Sunday night. The entire family would attend "church night." Here the program would be designed to meet the needs of the ages and interests of all members. Some periods of the evening would be spent together. But the specific program of each auxiliary would be developed in separate sessions of youth, women, and men.

If the men's program of our church is to become a vital, dynamic influence upon our church's men, we must bring greater creativity and imaginativeness into our men's auxiliary.

To the east, the Dead Sea and the hills of Moab
... to the south, the site of the Ascension

Lutherans Have a Big Job in Jerusalem

By ROBERT J. MARSHALL

THE BALES of clothing and the
bags of grain stacked high in the
halls of Augusta Victoria Hos-
pital in Jerusalem, the supplies
tripped half-way around the
world by Lutheran World Relief
from America and now spilling
over into the high-vaulted chapel
of the former German hospital,
tell only part of the story of
Lutheran World Action in the
hazy Middle East.

Arab refugees need more than
clothing and bread. They need
schools and medical care, and
they get it at the Lutheran World
Federation's headquarters at Au-
gusta Victoria. In back of the
hospital is the trade school for
young men. One section is train-
ing refugees to repair old shoes
sent by Lutheran World Relief.
They make thousands of shoes
usable again.

The rest of the trade school is
a little way down the hill. In the
carpenter's shop a friendly lad
shows his lathe to show a finished
product—a piece of highly pol-
ished furniture in modern design.

In the metal-working shop the
men stop their welding and point
to artistic iron fencing.

But in the basketweaving shop
one stops. There are only
busy hands and unbent heads
and eyes that do not look at the
work because they are blind.

The cost of maintaining the



This is the second article about the work of the Lutheran World Federation in Jerusalem. Last week, Mr. Marshall reported on LWA help to Arab refugees. This week his topics are the hospital and school operated by LWF and the people that supervise the operations.

school is met largely from the sale of manufactured items. The wares are displayed in a salesroom just around the corner from Mr. Christensen's office. Last year a new dormitory was built with Lutheran World Action money.

The boys had been sleeping in an attic above the shops, since the original school was lost during the Palestine war ten years ago. Now they have clean airy quarters. Here they gather every evening for classes in writing and Bible study.

AS WE RETURNED to the hospital, we began to realize the scope of the medical service offered here. To the right and left of the road stood barracks, once used by British soldiers, now housing hospital nurses. Deeper in the forest of evergreens on the grounds, another barracks serves as school for nurses. We did not disturb the class in session but we saw the small reading room where nursing journals from several countries lined the racks.

The entrance to the hospital had been designed in the grand style, so a car could drive under the arched stone portico. Germany's Kaiser had built the place to provide an elegant hospice for vacationing missionaries, pilgrims to the Holy Land, and his own royal visits. Inside, the entrance hall is no longer grand. Partitioned with plywood and plaster board, it provides a dimly lighted admissions desk, a poorly furnished waiting room, and a maternity ward.

The broad stairs to the second floor bring you to the large but chilly office



Hospital tower forms background for nurses' quarters in former barracks

of the hospital superintendent. A layman from Sweden, Sture Persson, has taken out two years from his government position as a guidance counselor to serve the church.

"Managing a hospital was a new kind of work, and I was afraid I might not be the right man for the job," he says in a quiet way. But he has proved his ability as Augusta Victoria continues to be the best general hospital in Jordan.

In Sweden he helped as a leader in the church's program for young people and married one of the girls he met in this work. After the war he helped settle refugees in Sweden. He also recalls pleasant days in America where he spent a part of his student years.

THE HOSPITAL WARDS look as well ordered as any. Most of the patients are refugees whose way is paid largely



anxious women hover over Arab patient as Relief Physician George Farrah examines eye

United Nations, though here too, Lutheran World Action funds help. A truck equipped as mobile clinic takes medical care to the villages. Mr. Persson is proud that church people in his homeland are sending equipment for a second mobile unit. The government of Jordan will finance a third, but wants the Lutherans to staff and manage it.

Both the Perssons and the family of Axel Christensen, LWF senior representative in the Middle East, have apartments in the hospital building. With the interest of a man much given to reading history, Mr. Christensen tells how his apartment was intended for the Kaiser, but how instead it housed the British governor during the 1920s and '30s. In the high-panelled living room, Winston Churchill and the grandfather of the present King Hussein created the Kingdom of Jordan.

Though a Dane, Axel Christensen has spent little of his adult life in his native land. After World War I, he trained in London and Malaya as a rubber buyer. Then he married a Danish girl in Peru and took her to Bolivia, but she did not like living on the "roof of the New World." He planned to return home, but just then the Church of Denmark asked him to serve as business manager for a mission with headquarters in Harbin. So he and his wife went to China instead.

HIS RESPONSIBILITY for mission finances brought many difficulties in the days of Chinese inflation. He gets a laugh now when he tells how he used to carry millions of Chinese dollars in a bulging suitcase. During the

Touch reading is most important subject at Lutheran school for the blind



Japanese invasion he had to learn how to deal with ever-suspicious occupation officers. He never felt secure during those days, nor later when the Communists took over. The struggle to secure food became more difficult. The fear of attack or internment was always present. Finally, on the last rickety Nationalist plane to be admitted, his group was evacuated, flying over a raging battle to Peiping and to the safety of friendly shelter.

His work in China was not over. A contact with Dr. Daniel Nelson brought Mr. Christensen into the work of the Lutheran World Federation. Those were the days of the airplane named St. Paul, which carried assistance to numerous mission stations. That hectic period ended only when the Communists controlled all of mainland China, and missionaries had been evacuated. Though the Christensen's thought they could finally return to Denmark, they were slated for Jordan. Mr. Christensen's vocation seems to be inescapably full-time service to the church—and in distant places, wherever his talents were needed.

SINCE HER HUSBAND is so much away from home, Mrs. Christensen claims his job should be held by a bachelor. But she says it with humor. For a woman who did not want to live abroad, she has accepted her life in foreign lands with cheerful resignation. She shows a picture of herself holding a grandchild whom she has seen very little. One daughter is married to an engineer in Connecticut. The others live in Denmark.

Mrs. Christensen has brought some of Denmark with her. She has decorated her room with little squares cross-stitched with designs of Danish birds. She listens to Copenhagen broadcasts when the short-wave radio will bring them in. And she makes delicious Danish pastries.



Sture Persson and Axel Christensen
Scandinavians with a mission

Mr. Christensen likes to take visits up into the tower of the hospital. Here you get a view of both Arab and Israel. Jerusalem to the west. To the east you see the end of the Dead Sea, and the hills of Moab rose-red at sunset. To the south stands the tower of the Russian Orthodox convent on the traditional site of the Ascension.

The Russian tower and the Lutheran tower serve as landmarks which can be seen as far off as the Jordan Valley. One marks the place where the Lord went up in glory. The other, so near by, rises over a place where Lutheran laymen, moved by their ascended Lord, bend down to help their fellowmen through relief work in a land where so much mercy has been preached and so little of it has been practiced.

The "Seven Seas" Stays Afloat

JOHN NYBERG

YOU NEVER CAN TELL, of course, when some serious ailment will interrupt your normal activities and perhaps change all your plans for the future. Medical men have taken the edge off of some of the worst threats, but new ones become prominent. In recent years one of the most destructive goes by the tongue-twisting name—*multiple sclerosis*.

To be struck by such a disease may overwhelm the victim with a sense of complete helplessness. No doubt there were moments when the Rev. Kenneth Althoff felt that.

He was thirty-one when the doctors gave him the bad news. He knew he would have to give up the ministry. But what could he do?

Accepting the disappointment, he and his wife, Charlotte, and three children, Bill, Kathy and Jean, moved from the Lutheran parsonage at Dawson, Minnesota, and returned to their home town of Cannon Falls.

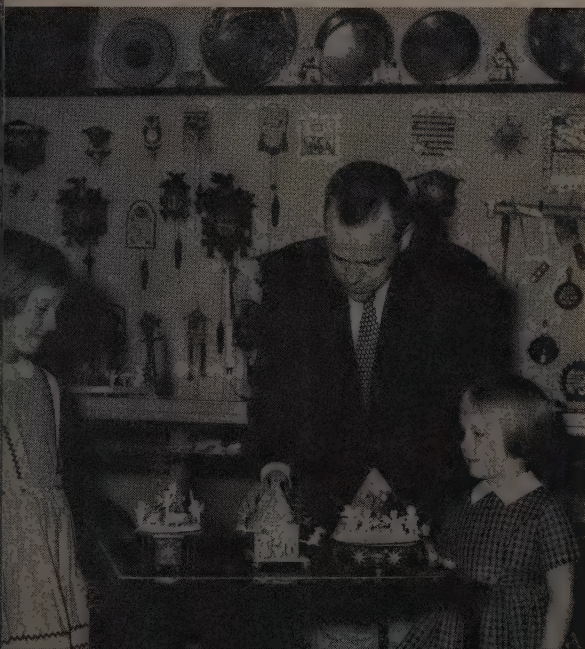
During a period of recuperation, the young pastor worked in his father's hardware store and pondered his future. What business, he asked, could be conducted

within the rigid physical and emotional limits prescribed for him?

He hit on the idea of starting an import business, choosing as its name, "Seven Seas Gift Shop." With assistance, he figured, he wouldn't need to be on his feet more than a half-hour at a time. The emotional strain would be light compared with that of the active ministry.

He sat down at the typewriter and wrote more than 900 letters to exporters in other lands requesting samples of their wares.

Kenneth Althoff, two customers, and toys



The response was disappointing. He received less than a dozen replies.

A new approach—the “money talks” approach—obviously was needed.

Liquidating all their assets, Mr. Althoff and his wife purchased \$2,000 worth of stock. In the fall of 1954, the “Seven Seas” was launched in business in the basement of their home.

MEANWHILE, Mrs. Althoff went back to teaching school to help support the family while the “Seven Seas” was testing its seaworthiness.

From the outset, public response gave indication that the young business would stay afloat.

In the summer of 1955 the Althoffs put up their present place of business on busy highway 52 that runs between Minneapolis and Rochester, Minnesota. The building since has been enlarged.

Handicraft items from some 30 countries are displayed in the shop. Visitors are asked to “Please Handle Everything.”

In the store are such things as hand-carved ebony figures from Kenya, East Africa, pottery from Bavaria, wood carvings from Italy, Advent rings from the Scandinavian countries, Pennsylvania Dutch crafts from the United States, music boxes and clocks from Germany.

The first “Seven Seas Gift Shop” catalog came off the press in 1955 and it since has been published annually. More than 100 items are listed for mail buyers.

THERE'S ANOTHER side to the Althoffs' business—a most satisfying side, says the former pastor, because it allows him to stay “linked up with the church.”

This branch of the business is incorporated as Midwest Importers and wholesales about 1,000 imported items to church supply houses. In this activity, the former pastor says he feels a definite “sense of service to God.”

“Our goods are used in Sunday school work and in devotional areas of Christian living,” he points out. “The religious supply houses that sell our wares have found them a profitable line and these profits in turn are used directly within the church.”

When Mr. Althoff started business in 1954, he was told by U.S. Department of Commerce officials in Minneapolis that it would take about five years to make a profit with direct mail selling to private customers.

“Their estimate has proved accurate, the “Seven Seas” skipper reports. “We’ve made a profit, however, in selling to church supply houses and this has carried us along.”

He estimates current net worth of the business (including shop and inventory) at \$25,000.

EVENTUALLY, Mr. Althoff hopes to move into the sale of ecclesiastical art.

“I couldn’t have picked a more fascinating business,” says the former pastor. “There are many intricacies in buying from abroad and learning customs and regulations. New things are happening all the time.”

When the *Andrea Doria* went to the bottom of the Atlantic, for instance, she carried with her a shipment of Italian carvings for which Mr. Althoff had paid \$900.

Because the shipment was uninsured, Mr. Althoff accepted an offer of settlement for half the purchase price.

Some day the Althoffs plan to visit the little villages in Europe where the craftsmen live who make the things sold by the “Seven Seas Shop” and Midwest Importers.

Until that time, however, the mails will keep them in touch with their friends of other lands.

FIVE MAKE A FAMILY

Visitor From India



"WHERE IS everyone tonight?" Dan poked softly. I turned in the folding chair so I could see the back rows. Impolite! I'm always telling Pete and Susie to sit still and stop craning their necks.

"Good movie at the Paramount," Dan whispered again.

"Dan Melton! You're being mean. Probably everyone has a good reason for not being here."

THESE WEEKNIGHT meetings at the church are usually well attended. They're always for some special purpose—to see a film, hear a returned missionary, maybe pep rally before an every-member visit.

Dan and I come when we can. Sometimes Karen and Pete and Susie, if it's a film or a speaker they will enjoy. They love it when a touring college choir gives a concert. Karen's just about decided she'll enter a Lutheran college so she can sing in a choir.

Tonight our reason for being at church was to see films about missions and to meet a young lady from India who is here for graduate study under a ULCW grant. Sort of a social evening; the women were serving cake and coffee later.

I enjoy meeting students from other countries. They're pastors, teachers, nurses, experienced lay leaders in the Lutheran church abroad. All of them are here for more training and always so willing to speak to church groups.

Like this young lady from India. I studied her as she sat at the front with the pastor. She was like a jewel in our rather drab colored meeting-room. Brilliant blue silk sari with borders of gold

and cream, cream silk blouse, glittering and tinkling glass and gold at her throat and wrists, her black hair in a long, loose curl. On the chair beside her a college gal's sport coat. So incongruous. It ought to be a long mantle of silk, I thought.

I sat a bit straighter. Proud that I had a tiny part, as a ULCW member, in helping her to come to the United States. I wished that a few more church members had turned up tonight.

"JUST LOOK what our missing friends are missing!" Dan nodded toward our Indian guest. "Good looking, and I'll bet she's a good speaker, too."

The president of the ULCW welcomed the small audience informally and talked about the evening's program. Then she signalled to the high school boy who is our movie man. The lights went out and the whir of the projector was heard.

Our guest will be disappointed, I thought. Where is everybody? And where are Karen and Pete? Susie was home with a slight cold and a babysitter, but the other two came with us.

Creaking and squeaking beside me and a sibilant "Shush!" told me that Pete had fallen into his chair, with Karen shushing him as usual. I was conscious, too, of dim forms moving into the rows ahead.

THE FILMS were excellent. I could hear Pete breathing noisily beside me, as he does when terribly interested. Once he whispered, "Hey . . . look at that crowd," when the film showed a religious celebration on the shores of the Ganges River.

The lights flashed on suddenly, snatching us from a colorful tour of India to varnished folding chairs, brown and cream walls, and limp window hangings.

There was a subdued babbling, a squeaking of hard chairs, a clearing of throats. Much more noise than the meager crowd would make. I looked around.

Well! The crowd had grown. People were scattered in the rows ahead. The place was almost filled. The teenagers seemed to have arrived in a body during the film showing.

Claire and Charlie Mawson were there. And sure enough, Doris Detrand was giving me the high sign. The women who were in charge of the coffee were grouped around the kitchen door. Some of the choir members, who had been practicing upstairs, were occupying the bench that ran along the side of the room.

I was so pleased. I like our church to make a good impression on visitors.

"Rally 'round the flag, boys," Dan whispered. He often knows what's going on in my mind. "You can depend on our members. I take back that remark about the Paramount."

PASTOR ITTEL rose, and the quiet babble stopped. He introduced our guest. So . . . she's a nurse . . . here doing advanced study . . . going back to be head nurse in a small Christian hospital. Karen will love this. When Karen isn't planning to sing in a college choir, or marry and have six children, or be a glamorous TV star, she has nursing on the brain.

How would we feel if Karen wanted to be a missionary? Dan and I talk about such things, because we hear the children make such wild remarks about what they want to be when they grow up. Karen a missionary? Pete a minister? Would he ever settle down to anything? And

Susie—well, I imagined Susie as a mother, a Sunday school teacher, a pillar of the church and the community.

I had to laugh. How like parents to plan their children's futures. Karen and Pete and Susie will make their own plans!

"YOU'RE NOT listening," Dan whispered. I came back to earth—or rather to my slatted folding chair. I looked around, a bit ashamed. But no one seemed to have noticed my day dream. Pastor Ittel was still introducing the smiling girl in the blue sari.

He sat down, and our guest came to the edge of the platform. "I'm so happy that *families* are here," she said in a soft, low voice that made the boys sit up. She emphasized *families*.

"You're so fortunate," our visitor continued. "I am the only member of my family who is a Christian. I wonder what it would be like to sit, as you do, with my family in church."

After her brief talk there was the social hour, with coffee and cake devoured as if we'd not eaten since noon. Pete must have had six pieces, but so did the rest of the bottomless-pit-boys.

ON THE WAY home in the car Pete yawned and admitted, "Tonight was kinda fun. Slick chick, wasn't she?" Where do they pick up such expressions . . . and Pete's just in elementary school. We'll have to bear with *years* of such slang.

Karen was silent in the back seat. Dreaming, probably. I'd noticed how her eyes watched the tinkling glass and gold bracelets and how she touched the edge of the silk sari when she thought no one was looking. I suppose Karen thinks that's the way she'll dress when she's a missionary nurse in India. What a disappointment when she faces a white nylon uniform!



WORSHIP NOTEBOOK

A THEOLOGICAL FESTIVAL

STORIES ABOUT the new pope indicate that things are stirring at the center of the Roman Catholic Church. John XXIII has some modern ideas and seems bent on putting them into practice. His associates in the central administrative offices in Rome are more conservative. They are far from pleased that some of their time-honored practices are being tossed out the window.

This is not a new situation. Rome has always been reluctant to change. Things have to happen in the outlying districts and a big stir created before Rome finally agrees to make the desired changes official.

JUST ABOUT a thousand years ago something like this happened, which affects many Christians today — Roman Catholics, Lutherans, Anglicans, and others. A bishop named Stephen decided it would be a good thing to have a special time for celebrating the Lord's Supper in honor of the Holy Trinity. His idea, which was new, must have found some favor, for the notion spread through Belgium, Holland, Germany and England.

Several hundred years later the practice spread into the southern European countries. Popes protested against the idea. Every celebration of the sacrament, or mass, was in honor of the Trinity, they argued, so why single out one occasion?

But at length, the provinces won out and in 1334 Pope John decreed that there should be an annual festival to honor the Holy Trinity. The Sunday after Pentecost was chosen as this day.

What makes the festival unusual is that

it is the only festival in our church calendar which commemorates not an event or person but a theological doctrine.

The purpose of the Christian year is to set before the church the great events in the life of Christ. In the church's holy days and seasons we look back to the first Christmas, Good Friday, Easter, Pentecost, and all the rest, or more accurately, we bring those events into the present. We Christians are enabled to be caught up into the sacred drama of redemption in Christ.

While most of the holy days of our calendar refer directly to Christ, the minor festivals include certain saints' days which are commemorations of the early followers of our Lord. And in more recent times the Lutheran churches have added Oct. 31 to the list of festivals to commemorate the Reformers and their great work.

BUT ALL these holy days are concerned with events and persons. Only the Festival of the Holy Trinity is the exception. This is the day which points to the teaching of the church that there is one God who is Father, Son, and Holy Ghost.

This becomes evident as soon as one hears the Introit (first form) on Trinity Sunday:

"Blessed be the Holy Trinity, and the undivided Unity:

Let us give glory to him because he hath shown his mercy to us."

It may seem strange that for most of us who tend to think of the Trinity as three-fold and thereby plural, the second part of this antiphon uses singular pronouns. The same is true in the Evening Suffrages

(SBH, page 155) where following the hymn, minister and people say:

"Bless we the Father, and the Son,
and the Holy Ghost:

R. We praise and magnify *him*
forever."

How does one explain it? For the average church-goer, and even for devout persons who read their Bibles regularly and pray frequently, this is a problem. Are there three Gods, or one?

FOR EVANGELICAL Christians the answer must begin with Christ. "No man comes unto the Father but by me." Thus we encounter Jesus of Nazareth. In him we see God. If we accept what we see, we believe that Christ is God.

But he spoke of God as his heavenly father, and his entire life was one of thanksgiving and obedience to the will of his father. This father, furthermore we are taught, is the author of all life. From him is creation. He is God.

And yet more must be said. Christ also promised that we would not be left alone in the world. Although he was to depart from among his disciples, he promised that he would send a comforter, the Holy Spirit, who would guide them into the way. This one too is God.

THAT'S ABOUT the way most of us have been taught to think of God. As in the three articles of the creed, and particularly according to the explanations of Luther's *Catechism*, we think of God as Creator, Redeemer, and Sanctifier, and these three activities are identified with the three persons of the Holy Trinity.

But this is where the difficulty lies. The word "persons," as we use it popularly, means distinct, separate, individual beings. "Persons" is a collection of human beings. More accurately, as the word is used to refer to the Trinity, we do better to think of three persons more as the

three activities of the one God. God one. This we believe. God is the Holy Trinity. This we also believe.

When at the beginning of the service the minister says: "In the Name of the Father, and of the Son, and of the Holy Ghost," and when I sing the Gloria Patri or at the benediction I hear the same words again, I know that my faith rests in, and my praise ascends to, one God who is Creator, Saviour, and Sanctifier.

AND THAT IS as far as I can go. The Holy Trinity is still a mystery. One does not explain a mystery, or it no longer remains one. It is as if God has pulled the curtain back just so far and no further. What we have seen we have acknowledged, but what we have seen has also whetted our appetite with an urge to see more.

Thus we are in the same position as Nicodemus who, in the Gospel for the Festival of the Holy Trinity, came to Jesus to have his questions answered. The conversation for this learned man must have been frustrating. He wanted to know more but our Lord replied: "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?" And then he added the key to all Christian understanding: "No one has ascended into heaven but he who descended from heaven, the Son of man."

There we leave our questions. And so we pray that we may "acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity."

Still the festival day is one which recognizes a teaching of the church. And against this, even the homeliest illustration, if it be given in faith, is as valid as all our attempts to understand the mystery that we call God—the Holy Trinity.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Another mixed marriage

QUESTION: I am very upset because Anna is engaged to a Catholic. We tried to discourage the romance and encouraged her to go out with others, but she became more and more determined to hang on to this fellow. One evening Pat came in and said he had talked with his priest and that he insists on a church wedding or nothing. Anna is ready to go along with it.

The date has been set, announcements given to the newspapers, and the wedding is now only two months off. I want to be a good Christian and do the right thing, but I cannot approve my daughter's marrying into a church which I have always abhorred.

REPLY: After young people have actually come to love one another it is just about impossible to head off the romance. They are usually determined to go ahead, and will heed no advice. Some day Anna will probably see things differently. Some things will then loom large which seem unimportant now. But it will be too late.

It may be that at a much earlier date something could have been done. Unless young people are early conditioned to being friendly to Catholics but drawing a hard line against anything romantic, one may expect anything.

About all you can do is to wish the couple the best, cherish no ill will toward them, and show them every kind-

ness. Ask God to help you make the best of a very painful situation. Your good will and kindness may in time have some very good effects. Unkindness can yield nothing but regret.

In-laws again

QUESTION: My husband seems to believe that the members of his family are just about perfect, while mine are nothing but dirt. When my parents, or my brother or sisters, come to our place Bob tries to absent himself or largely to ignore them. But when any of his folks visit he is all courtesy, and he expects me to go the limit in making things pleasant. Is all the virtue on one side of a family?

REPLY: It is not uncommon for a husband to feel a closer attachment to his own family than to that of his wife. It is a natural, but uncritical, continuance of what has been going on since infancy. You may assert that you "didn't marry the whole family," but you will be largely mistaken. Marriage does involve a close relationship with both families.

Each husband and wife needs to recognize the other family in most cordial terms, and from the start undertake to build the finest possible relationship with them. Without such an attitude one cannot be fair to his spouse or to the family involved. The Christian marriage vows of loyalty to husband or wife imply this, if they do not state it outright. A generous Christ-like spirit is in order.

It is true, of course, that some in-laws tend to interfere or offend—usually without intending to do so. In such cases one should place the best construction on all they do, and if possible resolve such conflicts in pleasant conference.

THE LETTER TO THE HEBREWS

Read Hebrews 7:11-19

IT IS DANGEROUS and maybe even fatal for anyone to put his confidence in something that is no longer reliable. This is the thought in the mind of the writer of *Hebrews* as he proceeds in Chapter 7 to explain the significance of Jesus in the light of that ancient priest Melchizedek.

With sweeping strokes he knocks prop after prop out from under the priestly religious system of the Old Testament. If his friends are thinking of returning to that old system, in the hope of being safe before God and of being reunited with him, it is imperative that the props be destroyed. For the old system is not workable.

IN THE FIRST ten verses of this chapter, three of the props were chopped away. The first to go was the notion that the Levitical priesthood of Israel was the *only* reliable mediation ever to have existed between God and men. By driving his readers back to their Old Testament, our writer showed conclusively from an incident in ancient Hebrew history that God could and did set up an effective priesthood for man long before there were any Levites to serve in that capacity. There went the first prop.

The second prop to be smashed was closely related to the first. If God had established a priesthood to serve men in renewing their relationship with him long before any Levites were born, one could draw from this only one conclusion. It meant that God not only could but did call men to serve him without being ham-

strung by a consideration of their physical descent. A good Jew might find that bit shocking, but it was true.

The third prop went down immediately after the second. Abraham, the "father" of all Israel, had recognized and submitted to the superiority of the kind of priesthood which Melchizedek represented. That can mean only one thing: that a Melchizedekian priesthood, no matter where it may turn up again in history, takes precedence over any secondarily developed priesthood.

So the very existence of the Jewish Levite priests was inferior and second place. Thus the third prop was gone.

NOW, STARTING with verse 11, the writer attacks a fourth prop. It is a vital one—so vital in fact that, once it is dislodged, the entire Old Testament religious system of attempting to remove the sin that separates men from God by sacrifice will be destroyed.

The difficulty with the work of the Levitical priests of Israel lay in the fact that it did not accomplish anything lasting. No one was ever made perfect by it. The gap between God and man created by man's sin was never really closed up or bridged by it.

Each time the yearly Day of Atonement rolled round with its special and elaborate ritual, and each day of regular sacrifices for sins, were in themselves evidence that the old system was not working as it was meant to work.

Furthermore the system almost from the very beginning was inadequate. The first priest (Aaron) was no sooner ap-

nted than it became necessary to sup-
 the system inaugurated with him by
 addition of the law. The two things—
 rifice and law—did as a matter of fact
 hand in hand together, the law being
 led to establish the importance and
 rites and the line of priestly succes-
 of the system by its injunctions. (The
 ter remembers here that Aaron, a
 scendant of Levi, was made priest be-
 the Deuteronomic law came into ex-
 nence to verify the Levitical-Aaronic
 esthood and establish its functions.)
 But the addition did not help. Man
 ntinued to be separated from God be-
 use of his sins. There thus arose the
 ed for a different kind of priest, a truly
 ective one, a priest totally unlike the
 eless and useless ones prescribed by
 law.

IN SHORT, the failure of the system un-
 the Levites to heal the breach be-
 een God and man demanded the ap-
 arance upon the scene of a priest of
 old Melchizedekian order or type.
 , to put it in another way, if God and
 n were ever to be brought together and
 ir fellowship restored and man's sin
 ectively dealt with, a priest much su-
 rior to the Levites was needed. The
 d system and the law that supported it
 ould have to be dropped out of the pic-
 re. The fourth prop was beginning to
 ve way.

The writer proceeds to hammer at it.
 deed, he says, that needed priest *has*
 peared on the scene. He is Jesus. He
 unique as Melchizedek was unique.
 e was called to his work, and that com-
 etely apart from the law's injunctions
 out priestly descent.

As a matter of fact, Jesus was not a
 scendant of Levi but belonged to the
 be of Judah. It thus was not any per-
 ription of the law that fixed him in his

position and qualified him to carry out
 his priestly work. If anything did that
 at all, it was the power of the inde-
 structible life which was his within and
 God's own ordaining witness to him.

IN OTHER WORDS Jesus does not func-
 tion as man's high priest before God un-
 der a system that is marked by failure
 almost from the beginning. He serves
 instead on the basis of who he is and
 what he is within himself. He serves on
 the basis of God's own choice and of
 God's ordaining witness to him. In these
 respects he strikingly resembles Melchiz-
 edek of old.

This leads to but one conclusion. The
 injunctions and the commandment of the
 law in setting up a priestly system to put
 men right with God is "set aside." The
 Greek word used here is *athetēsis*. It car-
 ries the meaning of canceling out some-
 thing which was formerly operative and
 binding. It refers to the annulment of
 such things as contracts, agreements, or
 marriages (not in the sense of a divorce).

By using such a term the writer of
Hebrews means to say that the law which
 had verified the Levitical-Aaronic priest-
 hood and which had established its line
 of succession and its rituals to restore
 man sinless to fellowship with God is
 finished! The reason lies in the fact that
 the system it thereby inaugurated turned
 out to be, no doubt contrary to God's in-
 tentions in it, utterly ineffective and use-
 less. The injunctions of the law and the
 system they arranged had made no one
 perfect. Thus the fourth and last prop
 was gone. One dare not therefore rely
 upon the unreliable.

But with Jesus a new hope has been
 injected into the hopeless situation. It is
 a hope in which and through which and
 by which a Christian can at last approach
 God!

—ROBERT A. BARTELS

GOD THE CREATOR

Maker of Heaven and Earth. By Langdon Gilkey. Doubleday, 311 pages. \$4.50.

A lay professor in the divinity school at Vanderbilt University writes theology for preachers and laymen which is intellectually perspicacious! Dr. Gilkey is steeped in the thought of Reinhold Niebuhr and Paul Tillich. Although indebted to these thinkers, he speaks for himself and does so with more lucidity than his distinguished teachers.

Gilkey has added another worthwhile volume to the "Christian Faith Series" and ranks well with Daniel Jenkins, Cherbonnier, James A. Pike and others who have contributed to this stimulating list.

"The Christian Doctrine of God" is set forth in all of its vital connections and ramifications. God is the Creator. He is the Maker of heaven and earth. He is Creator *and* Redeemer. The author purports to "reinterpret the idea of Creation so that it is not just an irrelevant dogma inherited from a prescientific and prephilosophical past, but a symbol which points to the profoundest understanding of the dimensions, the tragedy and the potentialities of human life, a symbol essential not only to the Christian faith, but also to a full apprehension by man of the meaning of human existence."

Well answered are such questions as—"What does it mean to create out of nothing?"; "Does the Genesis 'Creation Story' give a valid description of the beginning of our world?"; "If the idea of God, the Creator, is essential to our faith, how are we to understand its relation to the rest of our important ideas, especially to modern physical sciences and to metaphysical philosophy?"

These are the chapters: What the Idea of Creation Is About; What It Means; God the Creator; Creation and the Intelligibility of Our World; Creation and Meaning of Life; Creation and Evil; Creation and the Gospel; Creation and Time; and Speaking of God.

Laymen with intellectual curiosity about vital matters of the faith, and ministers who desire aid in presenting the Christian faith with clarity to thinking peoples, will be more than helped by this good book.

Albany, N. Y. MORRIS C. SKINNER

MATTHEW WROTE MATTHEW

Matthew, Apostle and Evangelist. By Edgar J. Goodspeed. Winston, 166 pages. \$3.50.

Dr. Goodspeed, the writer of over 50 books, at the age of 87, adds another to his brilliant collection. His pioneer spiritual scholarship have not been dimmed by age. In this book he can be called a revolutionary reactionist, in other words, as a well-known liberal he argues for a conservative view of the authorship of Matthew.

The most popular position among scholars today is that Matthew, the apostle, wrote a collection of sayings of Jesus, commonly called Q, in Aramaic and that a later writer combined Q and Mark plus special sources into the present form of Matthew.

Goodspeed's conclusion is that Matthew wrote the gospel bearing his name in its present form. He used Mark but revised, altered, and added to it by incorporating a record of Jesus' sayings he had previously written. His argument runs that Jesus chose Matthew, the publican, to be his disciple to record his sayings. Tax gatherers were skilled in writing and keeping records. Jesus was influenced to do this by Isaiah and Jeremiah, who also had scribes, in order that his message would survive.

He points out that all other books written or translated into Greek always bore the name of the last writer or translator. Altogether he lists eight reasons for believing Matthew wrote what Goodspeed believes to be the greatest of the gospels. Among them is an observation on Matthew's use of numbers in the genealogy, etc., which would be typical of a tax gatherer's interest in figures.

No doubt Goodspeed's bombshell will be discussed at length at many biblical conferences.

es. Liberal scholars have been accus-
 ned to fundamentalists attacking their con-
 tions but this is a case of *et tu, Brute!*
 ould Goodspeed's conclusion be generally
 epted we will end up with the position
 ist laymen have believed true—and where
 ve we been? ALTMAN K. SWIHART
Carthage College

EDUCATION MEETS THEOLOGY

Invitation to Theology. By Allen O. Miller.
 ristian Education Press. 278 pages. \$4.

A twofold invitation is extended in this
 ume: for laity to study theology; for
 ristian educators to see their task in the-
 ological dimensions and practice their craft
 h theology as resource.

The author describes two types of the-
 ological climate "regarding the estimate of
 n and the extent to which education can
 said to make a man a Christian." Then
 states that his sympathies lie with the
 e that "is more sensitive" to the neo-
 thodox, biblically oriented Reformation
 ology taught by Karl Barth, Emil Brun-
 r, the Niebuhr brothers and others, and
 heavily indebted to the existential phi-
 ophy of Soren Kierkegaard and Paul Til-
 a and to the insights of contemporary
 h psychology.

Writing from that standpoint Miller has
 en us two valuable contributions. The
 t is a remarkably comprehensive while
 ef statement of the theology he espouses.
 en better, this is a *balanced* statement;
 e is communication-with-*response*, crea-
 n, redemption and sanctification, evan-
 sm and education, dogmatics and ethics,
 h and work, forgiveness and renewal.
 cially worthwhile is an extraordinary 25-
 e *Index and Dictionary of Theological*
ms.

As a second major contribution of the
 k, this theologian's concern is precisely
 n the educational implications of the-
 ogy, not neglecting the theological im-
 ations of education with attendant psy-
 ology and sociology. Perhaps it is not too
 ch to say that here for the first time "new
 ology" and education meet.

The author is professor at Eden Theo-
 ological Seminary. He has facility in clear
 as well as broad thinking and equally in
 concise expression. RALPH D. HEIM
Gettysburg, Pa.

TABOO BREAKER

Havelock Ellis. Artist of Life. By John Stewart
 Collis. William Sloane Associates. 223 pages.
 \$4.

London was filled with so many efferves-
 cent writers when the 20th century began
 that one wonders how there was room in the
 city for anyone else. Although their self-
 assurance in the last days of Victorian
 Britain now seems old-fashioned, their in-
 fluence persists. Without Havelock Ellis, for
 instance, would there have been Alfred
 Kinsey?

Ellis popularized frank talk about sex.
 His seven-volume *Studies in the Psychology*
of Sex was kept locked up in most libraries
 for years, but broke the trail for numerous
 candid paper-backs now commonplace on
 almost any bookstand. The role of taboo-
 breaker was odd for this scholarly recluse
 but he played it out in olympian dignity.

Mr. Collis portrays Ellis with lyrical de-
 votion, painting a picture rather than in-
 diting a biography (he breaks off at the
 death of Ellis' first wife, skipping the re-
 maining 23 years). The author thinks there
 will some day be a rediscovery of Ellis be-
 cause he was a man who brought together
 "the poetry and prose of life."

PARALLEL COLUMN BIBLE

New Testament. Revised Standard Version
and King James Version. Nelson. 527 pages.
 \$3.50.

In the left column on each page is the
 King James translation in small type, and in
 the right column is the RSV. The usefulness
 of such an edition to thoughtful students of
 the Bible is obvious.

BOOKS reviewed in these pages may be ordered
 from the United Lutheran Publication House,
 2900 Queen Lane, Philadelphia 29, Pa., or
 from any one of the ten ULPH branch stores.

ROCKY MOUNTAIN

MESSIAH CHURCH, DENVER, APRIL 27-30

Synod wants ULC to take stand on capital punishment . . . Budget is set at \$21 per communing member

By OLIVER F. WEAVER

DEBATE on the death penalty was a feature of the Rocky Mountain Synod convention, with a sharp division of opinion. The decision was to ask the United Lutheran Church's executive board to ask the board of social missions for a statement to report at the 1960 ULC convention.

Delegates cited the opposition to capital punishment which was stated in resolutions of the American Baptist and the Episcopal churches.

Rocky Mountaineers expressed their approval of a ULC resolution that congregations "should seek to serve all people fairly without distinction because of racial or cultural background."

PRINCIPAL speaker at the convention was ULC Secretary F. Eppling Reinartz, who emphasized the need for church unity. "Truth has to be shared," he said, "and you don't share it in isolation. If we preach unity around the world we must have it in our own family." He outlined the progress made toward merger of the United Lutheran Church with three other Lutheran bodies.

A home for old people and development of Rainbow Trail camp for the synod's youth were projects discussed. The synod adopted a 1960 budget of \$178,719, which is \$35,000 higher than in 1959. It is figured at \$21 for each of the 8,510 communing members of the synod.

The Rev. John H. Gerberding was elected synod secretary, succeeding the Rev. Newell Mendenhall who had served three terms. Denver's postmaster, Ted G. Hefner, was re-elected treasurer. Two new congregations



ORDINATION IN DENVER
Two begin their ministry

received into the synod are Shepherd of the Hills Church, Colorado Springs, and Calvary Saviour Church, Alamogordo, New Mexico.

Two young men, both from St. Paul's Church, Albuquerque, were ordained for full-time ministry. They are Joseph Wold, called as missionary to Liberia, and Charles Anderson, called as mission developer in Lordsburg, New Mexico.

letters to the editor

SIR: It was reported in THE LUTHERAN that I am the "associate pastor" of Calvary Church in Louisville, Ky. I was called to be the pastor. The former pastor, Dr. C. Robertson, is now the associate pastor. I wish this correction published.

Louisville

CHARLES L. STRUBEL

SIR: The advertisement in THE LUTHERAN of April 29 is conclusive proof that the Board of Higher Education has really moved north. While you speak of the "ten" seminaries of the ULCA, you list only nine, omitting

the second oldest and the fourth largest southern Seminary. It is probably just a less mistake, but how careless can you

our article is entitled "What Do You Now About Your Seminaries?" Here's what I know about Southern. Lutherans of the six Southern synods have just pledged more than a million dollars for this institution that has for 129 years been preparing preachers of the Gospel for the Southeast. In particular, the ULCA in general and the missionaries for overseas proportionately to her size than any other of the nine seminaries listed.

After the proposed merger, other seminaries may have to justify their existence, and the future role of this taproot of the Southern Church is secure in this fast-growing section of America. Southern Seminary graduates are taught to support the whole program of the whole church, and her emphasis

upon the authority and knowledge of the Scripture is second to none in the ULCA.

Next time, please list this "Flower of the Southland," or there will be more rebel yells.

Hickory, N. C. JOHN L. YOST, JR.

The error in omitting Southern Seminary was not made by the Board of Higher Education but by the United Lutheran Publication House and is regretted. We agree that Southern Seminary is everything Pastor Yost says it is.

No vacant chair for Messiah

SIR: I fear that memory played a trick on Hans Natonek ("An Empty Chair for the Christ"). Instead of Elijah's chair and wine cup, he took it to mean "that the vacant chair is for the coming of the Messiah." I too come from Central Europe, and Jewish customs and beliefs are not foreign to me.

Baltimore

HENRY EINSBRUCH

man in the news

Dr. Millard E. Gladfelter to Head Temple University

NEW PRESIDENT of Temple University, Philadelphia, will be Dr. Millard E. Gladfelter, prominent Lutheran layman. He is a member of the executive board of the United Lutheran Church, and from 1951 to 1956 was president of the Council Board of Higher Education.

Dr. Gladfelter was slated for election by the university board of trustees on May 26, following unanimous selection of a committee that screened 30 suggested candidates. He succeeds Dr. Robert L. Johnson, Temple president since 1950, who becomes chancellor.

Coming to Temple in 1930, Dr. Gladfelter served as director of the university's junior-senior high school, and in 1935 was made registrar. He was elected vice president in 1940, a post created especially to provide an assistant for Dr. Johnson. He became provost in 1946.

Dr. Gladfelter is a native Pennsylvanian. He was graduated from Gettysburg College in 1925, and received his master's degree at the University of Wisconsin and his doctor of philosophy degree at the University of Pennsylvania. He was awarded an honorary doctor of laws degree by Muhlenberg College, Allentown, Pa., in 1947. He is a member of the board of the Pennsylvania Bible Society and serves on the advisory committee of the Philadelphia Council of Churches.



MILLARD GLADFELTER

Synod Convention to Consider Erecting Office Building

By RALPH I. SHOCKEY

TRENTON—A proposal to erect a synodical office building will be considered at the tenth annual convention of the New Jersey Synod at St. John's Church, Ocean City.

Sessions begin Monday night, May 25, and continue through May 28.

A special 30-minute panel discussion has been arranged by the foreign missions committee, with Dr. Albert P. Stauderman as moderator. Dr. Earl S. Erb, executive secretary of the ULC Board of Foreign Missions, and two native workers, Elaine Wagner of British Guiana and Anna Wong of Hong Kong, will be the panelists.

The Rev. Karl Ludwig Stumpf, director of the Lutheran World Service program in Hong Kong, will explain the work of aiding some 100,000 refugees in that area.

Dr. F. Eppling Reinartz will be the ULCA representative, and will speak for the Lutheran Laymen's Movement.

LUTHERAN PAROCHIAL School Association of Hudson County is making progress to-

ward establishing a school in the area. A solicitation dinner was held recently at Christ Church, Jersey City.

Church Women Hold Meeting

SPRING CONFERENCE meetings of synod's United Lutheran Church Women were held this month. Dr. Irene Jones, the National Lutheran Council, addressed the Northern Conference at Good Shepherd Church, Weehawken, May 5.

Dr. Erb, of the BFM, spoke at the Central Conference meeting at Grace Church, Phillipsburg, May 6, and Dr. Edward T. Horn III, of Philadelphia, addressed the Southern Conference at Zion Church, Riverside, May 7.

UNITED LUTHERAN CHURCH MEN of synod held their eighth annual convention in Zion Church, Oldwick, May 2. Richard T. Sutcliffe, of the ULC Press, Radio and Television department, spoke. The theme was "Christian Faith and My Vocation."

FAITH CHURCH, Lavalette, is planning to build its first new church at a cost of over \$105,000. The four-year-old mission has been preparing for the construction program for three years.

The exterior will be finished with brick veneer. Inside the nave laminated arches will be 40 feet from the floor, and the walls will be finished with mahogany paneling.

PASTOR DAVID EICHNER, missionary under appointment to Malaya, will receive partial support from members of Paul's Church and the church school, Beachwood. Pastor and Mrs. Eichner are enrolled at



Architect's sketch of Faith Church, Lavalette

ool of Missions, Chicago Seminary, until
y sail in June, 1960.

50th Anniversary Observed

HOLY TRINITY CHURCH, East Orange, is
erving its 50th anniversary with services
y 3 to 31. Dr. Arthur Herbert, pastor for
years and president of the Clara Maass
memorial Hospital, arranged the program.
akers include Dr. Edwin H. Knudten,
od president, and Dr. Evald B. Lawson,
sident of Upsala College.

TEAMS OF VISITORS from St. John's
urch, Union City, canvassed the congreg-
ion in preparation for the six weeks' evan-
ism Bible study course given by Dr.
orge R. F. Tamke, pastor, during the post-
ster season. More than 200 enrolled to
ke it an outstanding event.

CAMP BEISLER begins its seventh season
e 21. Intermediates will camp until July
juniors July 12-Aug. 8, intermediates
g. 9-22, seniors (aged 16 to 25) Aug.
29. Leadership training camp will be held
g. 30-Sept. 7.

NEW YORK

et's Not Stop Thinking, bany Chaplain Prays

ALBANY—It was the last day of the 1959
sion of the New York State Assembly.
e clock was stopped, so that time wouldn't
out while lawmakers poured last-minute
s through the hopper. Members were
patient to finish things and go home.

Unruffled, Speaker Oswald Heck rapped
order and called upon the chaplain for
opening prayer.

Dr. Russell S. Gaenzle, pastor of St. John's
heran Church in Albany, was well aware
the occasion as he looked over the as-
sibly. So he prayed:

... Help us to resist the temptation to
precipitately in a big push to get things
e simply for the sake of getting them
e; let the spirit of calm deliberation pre-
l... Though the clock may be stopped,
not our thinking be stopped..."



DR. RUSSELL GAENZLE

Prayers to fit the occasion

"May we seek not only the approval of
men which is but for a little while but also
thy approval which is forever. Yea, enable
us to see that it is thy 'well done' which
affords ultimate satisfaction."

Dr. Gaenzle served as chaplain through-
out the session, offering opening prayer five
days a week. Each prayer, he said, was pre-
pared with some consciousness of the issues
which confronted the assemblymen on that
particular day.

EMMANUEL CHURCH, Albany, celebrated
its 60th anniversary. Dr. Herman Keiter, of
Hartwick College, preached at the worship
service. Dr. Eugene Umberger, president of
the Mohawk Conference, spoke at the ban-
quet. The Rev. Clayton G. Van Deusen is
pastor.

TRINITY CHURCH, West Sand Lake, dedi-
cated new *Service Book and Hymnals* and
introduced the second setting of the service
at the same time. Pastor is Kenneth Latal.

Hartwick Grads of 1934 Hold Impromptu Reunion in Buffalo

THREE-QUARTERS of Hartwick Seminary's Class of 1934 held an early and impromptu 25th anniversary reunion at Kensington Church, Buffalo.

Participating in the congregation's 40th anniversary dinner were Pastor Carl E. Prater; Dr. Ernest C. French, president of the New York and New England Synod's Western Conference; and Dr. Albert P. Stauderman, associate editor of THE LUTHERAN, who was the guest speaker.

All three were also members of Wagner College's class of 1931. Missing member of the Hartwick Seminary class was the Rev. Harold L. Lucas, pastor of Trinity Church, Brewster, N. Y.

To mark its anniversary the Kensington congregation completed a campaign for funds to renovate and enlarge parish education facilities.

MARYLAND

Synod Plans Convention June 1-4 in Washington

By J. FRANK FIFE

BALTIMORE — ULC President Franklin Clark Fry will represent the church-at-large at the 140th convention of the Maryland Synod at Luther Place Memorial Church, Washington, D. C., June 1-4.

Our Shepherd Church, newly organized congregation at Severna Park, will be received into the synod. Dr. Henry W. Snyder and Dr. Abdel Ross Wentz will be presented with certificates of recognition upon completion of 50 years in the ministry.

Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, will present a mission program with the aid of a panel including native mission workers.

ENROLLMENTS are reported picking up for the Maryland Synod's summer school for

church workers, to be held July 19-25 at Hood College, Frederick. One church, Paul's of Liberty Road, Baltimore, has signed up eight students by April 1.

BROTHERHOOD of the synod will hold convention May 23 at the Church of the Abiding Presence, Gettysburg, Pa.

DEDICATION of the new synod camp and conference center has been set for June 1 at 4 P.M. The parish education committee met at the camp May 12, and the Executive Board met there May 14.

Vacation School Workshops

EIGHT WORKSHOPS for vacation church school leaders and workers were scheduled throughout the synod from April 27 to May 15. They were preceded by an institute for leaders on April 11, with 100 per cent attendance.

Enthusiasm shown at the meetings indicates continuing growth in quality and numbers for the vacation schools this summer.

PASTOR MERLE G. FRANKE, English missions secretary in the Board of American Missions, spent five days with Synod Missions Director J. Leon Haines, visiting mission congregations and prospective fields.

Pastor Rufus Cornelsen, director of social action for the Board of Social Missions, and Pastor Carroll Charles, of the Board of American Missions, met with the synod urban committee.

ST. ANDREW'S CHURCH, Baltimore, celebrated the 40th anniversary of the ordination of the Rev. Louis H. Rehmeier. Disabled for some years, Pastor Rehmeier is member of the congregation.

ST. JOHN'S CHURCH, Brooklyn (Baltimore), will conduct one of the "New Life Mission" evangelism pilot programs May 24. The program has been arranged by the Rev. J. Bruce Weaver, director of evangelism in the Board of Social Missions, and Synod Evangelism Director Haines.

OUR SAVIOUR CHURCH, Temple Hill, Washington, laid the cornerstone for a new church building on May 17.

Gift for Hamma Senior Aid Announced at Wittenberg

COLUMBUS—Senior students in Wittenberg College's Hamma Divinity School will benefit from a \$10,000 annuity gift made recently to the United Lutheran Church Foundation by an anonymous donor.

The income will be used to aid seniors in ULC seminaries after the death of the Roman donor. Hamma seniors will get first choice, according to Dr. Roland C. Matthies, Wittenberg's vice president and treasurer.

Recipients, the donor emphasized, "shall consider it as a gift from God for his work. They need not repay it in money, but give their lives wholeheartedly in spreading the Gospel of Christ and the love of God for his children."

College Receives Award

WITTENBERG COLLEGE recently received an award from the Springfield chapter of the Frontiers Club of America. Edmond Cooke, club president, presented a plaque to Vice President Emerson Reck (*see photo*). It



Edmond Cooke presents plaque to Dr. Emerson Reck for Wittenberg's service to Springfield

honors the college for contributions to the human and spiritual welfare of Springfield during the past year.

ST. PAUL'S CHURCH, Minerva, Glenn R. Clauser, pastor, broke ground for a \$200,000 church plant.

HOLY TRINITY CHURCH, Salem, burned the last mortgage on its \$90,000 educational building. The structure was dedicated three years ago. The Rev. George D. Keister is pastor.



Warren congregation gains ten members

Rural Church Gains

Ten members of the B. W. Bailey family were received into Lordstown Church, Warren, Ohio, by Pastor C. S. Hayner (*see photo*). Mrs. Bailey was received by confirmation, and Mr. Bailey by adult baptism. The eight children were baptized.

The two oldest boys also were to be confirmed on Pentecost. The oldest appears in scout uniform because the day was Boy Scout Sunday, and the uniform had been presented by the Lordstown United Lutheran Church Men.

Thirteen others were received into membership on the same Sunday in this rural church.



Kay Salzmnn speaks
at pre - Lent service

UNDER THOSE circumstances, attendance at St. Luke's League meetings had slowly dwindled to a low point of six, even though the Women of the Church continued to serve Sunday evening supper to the few youngsters that would show up.

We knew that suppers weren't enough and that something had to be done. And that's when one of the League sponsors had an idea. Instead of the adult trying to do things for the young people, why not encourage the youngsters to do more for themselves and do something for the older people at the same time?

It seemed that the teenagers had just waited for an idea of that kind. Their response was overwhelming.

Youth Meets a Challenge

League Can Serve Everybody

By MARGARET BELLE McCaULEY CLAYTON

SOME LUTHER LEAGUES are known to have problems. They have willing members but not always the kind of program that will keep the young people interested and the life of the League geared to the life of the congregation.

We at St. Luke's Church in Charlotte, N. C., had lots of problems. St. Luke's is a medium-sized congregation with its confirmed membership of about 600 scattered all over the city (population 150,000). Young people in a small town or concentrated in one homogenous neighborhood can easily make the church their center of activities. In a large city it's different.

And then, a large city offers more distractions to young people. Some of those distractions are offered by other churches, churches with large budgets and big endowments, individual camps, recreation facilities we at St. Luke's couldn't dream of and even professionals in charge of programs and activities for young people.



Typical league guests, the Reginald Ballards family, putting finishing touches on wreath during pre-Advent workshop

THEY GOT BUSY at once. League programs, young people decided, ought to carry the impact that teenagers wouldn't want to miss them. They would come to meetings not because of a dinner but because of the offerings of the leaguers themselves. As to their contribution to the life of the congregation, the League decided to start by doing something for the mothers who previously had done so much for them. The youngsters went around among the ladies attending adult Bible classes on Sunday and invited them to a Mother's Day Tea. The idea was excellent but the mothers didn't seem impressed. Not too many said they would come and those who did say that they might attend did not sound too sure they would. "We'll have the tea," said the pastor of the Luther League determinedly, "even if I'm the only mother there." The pastor is Mr. A. C. Sander, and he's a young bachelor.

THE JOKE had a certain prophetic quality. Everybody needed an abundant supply of the sense of humor department before it was over. The teenagers baked dozens of cookies and made gallons of fruit punch. They set the table with a lace tablecloth and lighted tapers in crystal candlesticks, and at 3 P.M. on Mother's Day everything was ready.

Two mothers showed up. Some were late, some were out of town, but most of them simply didn't bother to come.

The big efforts and the small result would have discouraged anyone. But the teenagers didn't give up.

"We'll try again," they said, "and this time we'll make it a special program on Sunday night and invite everyone—mothers, fathers, and little children, too."

The program was so designed that, if it went with success, it could become a monthly feature in the life of the congregation: A religious motion picture as major event, followed by an informal get-together with refreshments served by the youngsters afterwards.



Sister Doris Abernethy and league helpers set table for covered-dish supper before service

This time the turnout was better but far from overwhelming. And yet, a beginning had been made, and the leaguers felt encouraged. They tried again and again, going from class to class in the adult Sunday school department and urging all adults to come to their family night.

Word spread that the youngsters had something to offer. Whole families began to come regularly to the Sunday night affair, even bringing the little ones along who spent morning services in the nursery. "League Night" became a regular feature of the congregational program.

ATTENDANCE of the young people at regular meetings picked up. Combined junior and senior leagues soon averaged 25—and no dinner was necessary. Meeting a challenge was all that had been required to make the group come alive.

The junior league had luck, too. Sister

Continued on page 46

It's the 25th Anniversary for Texas Correspondent Vorkoper

THE BY-LINE of James F. Vorkoper appeared under *Texas Tidings*, the Texas Synod report in *THE LUTHERAN*, for the first time on Mar. 15, 1934. At that time, he wrote about the "wide open spaces of Texas" and the pioneers who "fought all sorts of battles to plant the Lutheran church" in his state. In 1934,



J. F. VORKOPER

the Texas Synod had 21 parishes, he wrote.

Twenty-five years later, James F. Vorkoper is still writing about Texas' wide-open spaces in his news reports to *THE LUTHERAN*,

even though the territory he covers now includes 52 parishes.

Veteran Synod Correspondent Vorkoper, 60, is a native of Wisconsin and a graduate of Waterloo College and Seminary. He came to Texas in 1931 (Inez-Tivoli was his first Texan parish), was actively connected with mission work both as pastor and synod field missionary.

He announced last month his resignation from Trinity Church, Miles, to accept a call to 15-year-old Faith Church in San Antonio, a congregation he had helped develop while being pastor of St. Luke's in the same city.

The 25th anniversary as correspondent of *THE LUTHERAN* coincided with Pastor Vorkoper's 25th wedding anniversary which was observed at Trinity Church, Miles, on April 18, before his departure for San Antonio.

CENTRAL STATES

Midland College to Build New Dormitory-Dining Hall

By MARTIN G. SCHROEDER

OMAHA, NEB.—Taking a long look ahead, the Midland College Board of Trustees is proceeding with plans for a new \$500,000 building on the campus at Fremont, Neb. It will be a men's dormitory and dining hall.

The trustees are aware that territorial support for the college will be drastically altered if and when the merger of ULCA and three other church bodies takes place. They feel that Midland will have an increasingly important role among Christian colleges of the midwest.

The national trend of rising college enrollments is another factor influencing the decision to provide larger and more adequate facilities at Midland.

The proposed building is the first step in a long-range expansion program. Dr. Paul W. Dieckman, college president, hopes that construction can be started late this summer. Architect's plans are nearing completion, and final approval of the Federal Housing and

Home Finance Agency is awaited.

Rooms for 77 men will be provided in the dormitory, and the dining hall on the first floor will seat 400 students. The building will include a private dining room for 25, and a lounge. Some residences must be removed from the site of the structure and joining the present campus.

Next project will be a much-needed new administration building and chapel. Howard Peterson, of Grand Island, Neb., is chairman of the board's building committee. Homer F. Turner, of Fremont, is the architect.

Nine Graduated at Central

CENTRAL SEMINARY held graduation exercises for a class of nine at Salem Church, Fremont, on May 14. Dr. John M. Schedler, pastor of Trinity Church, Victoria, Texas, preached. Special programs were given by the Central Seminary Alumni Association.

the Seminary Guild, and a banquet was held in Salem Church's new Fellowship Hall. ST. PAUL'S CHURCH, Auburn, Neb., celebrated its 75th anniversary April 26-27. The theme was "Seventy-five Years in the Shadow of the Cross." The church was organized in 1844 with 14 charter members.

FIRST UNITED CHURCH, York, Neb., is planning to build. The congregation has been cramped in the present wooden structure for many years. A two-and-a-half-acre lot has been acquired.

MESSIAH CHURCH, Grand Island, Neb., dedicated a new parsonage at Easter. Synod president Alfred W. Young preached. The building has made the old parsonage available for church school activities.

Pastor Martin G. Schroeder was honored April 26, on completion of ten years' service at Messiah Church.

MONTANA-NORTH DAKOTA

Rocky Boy Mission Leads Synod's Education Giving

By RALPH C. SANDGREN

BILLINGS, MONT.—Our Saviour's Church, a new mission congregation on the Rocky Boy Indian Reservation at Box Elder, Mont., is the spearhead for the Northwest Synod's Lutheran Education Advance Fund campaign.

Here is what happened. LEAF headquarters in Minneapolis couldn't figure a realistic quota for Our Saviour's since the congregation was organized just a year ago, and had no pattern of giving. But a goal of \$500 was suggested.

The church was first in the synod to complete its every-member canvass. Out of a claimed membership of 82 only 28 heads of families could be counted on for pledges. Forty-six came in, and LEAF leaders were excited. The total was \$2,107, more than six times the goal.

The report was a source of inspiration to the whole synod. For the Rocky Boy congregation is composed predominantly of



They believe in education at Rocky Boy church

Cree Indians whose average annual income is about \$1,000. And the church is 1,600 miles from Kenosha, Wis., where some of the money will be used to establish a second campus for Carthage College.

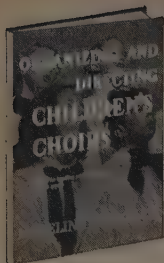
Our Saviour's Church grew out of a mission to the Indians started 38 years ago. The Rev. John Dehaan, who came in 1950, is the pastor.

Luther Leaguers at Work

MAY 16 was "Work Day for Christ" in the Montana State Luther League. Leaguers performed odd jobs in their communities, and turned the proceeds over to the state league. The money will be used to send delegates to the Luther League of America convention in Ithaca, N. Y., Aug. 17-22.

Leaguers from nine ULC churches attended the state rally at Redeemer Church, Livingston, on May 3. Pastor Marvin O. Lee, Butte, was the speaker.

MESSIAH CHURCH, Billings, has started building a parsonage for Pastor Ralph C. Sandgren. It will be ready in June.



ORGANIZING AND DIRECTING CHILDREN'S CHOIRS

Madeline D. Ingram

With emphasis on using the right psychology with the right age group, the author gives here practical help on methods of teaching rhythm, pitch, sight reading, and dynamics to children.

She discusses what to teach at what age, what music to use, how to keep the attention of the group, and many other problems peculiar to children's choirs. Included are an extensive bibliography and an appendix of suggested music.

Professional and amateur directors alike will appreciate her common-sense approach and the clarity with which she presents this information. \$2.50

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PACIFIC

Newly Organized Missions Join Synod at Convention

By OLIN G. DASHER

SEATTLE—Three new congregations were to be received by the Pacific Synod at the convention in Seaside, Ore., May 18-21. Two of the missions were organized within the past month.

They are Holy Trinity Church of Opportunity Terrace, Spokane, organized by Pastor Ronald Kragthorpe April 26, and Christ Church, West Park, Yakima, organized by Pastor Wendell Jacobson May 1.

The third is Good Shepherd Church, Bothell, Lake, Seattle, organized last October with Richard I. Crossland as pastor.

Holy Trinity (Spokane) will soon start building its first unit, an experimental project in "pre-fab" building, the first in the synod.

Alaska Fields Surveyed

PROSPECTIVE mission fields in Alaska were visited in late April by Pastor H. Stanley Holman, of Central Church, Seattle, a member of the synod's advisory committee on missions.

He inspected particularly Fairbanks and Anchorage, where there are no ULCA congregations. Developers will be called soon.

Another new field to be developed is Tigard, a suburban area southwest of Portland, Ore. A survey by Portland area pastors also showed a good field at Hood River, Ore., on the Columbia River.

ST. PAUL'S CHURCH, Nelson, B. C., one of the synod's youngest congregations, is transferring to the Western Canada Synod chiefly because of the distance problem. Pastor Ernest Nygaard has accepted a call to Blaine Church, Blaine, Wash., effective mid-May.

BLAINE CHURCH celebrated its 46th anniversary early this year. A dinner was held to honor four remaining charter members: Mr. and Mrs. J. J. Straumford, Mrs. Bertha Danielson and Mrs. Thorberg Johnson.



ne adults and 25 children baptized by Pastor Johnson at Trinity Church, Everett, Washington
This service was one of six held at Easter with total of more than 1,300 attending

Church Women Meet

SOUTHERN CONFERENCE United Lutheran Church Women met April 27 at St. Paul's Church, Vancouver, Wash. Mrs. Conrad Johnson, former missionary and a representative of the Augustana Church Women, spoke.

Northern Conference ULCW met May 13 Prince of Peace Church, Seattle. Speakers

were Dr. Betty Nilsson, retired medical missionary who served many years in India, and Mrs. Emil Swanson, of the Augustana Church Women.

A ULCW workshop for eastern Washington and Idaho was held April 22 at Messiah Church, Spokane. Pastor Melvin Langeland, missionary to Liberia, was the speaker.

MORE THAN 30 pastors and leaders attended a conference on church vocations at

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PACIFIC . . .

Trinity Church, Longview, Wash., April 9 and 10. Representing the ULC Board of Higher Education were Dr. Vernon L. Strempe, the Rev. John Victor Benson and Dr. Mildred E. Winston, associate secretaries. Sister Mildred Winter, executive secretary of the Board of Deaconess Work, was a resource leader.

DANIEL SIMUNDSSON will be ordained May 24 in his home church, St. James', Seattle. His father, the Rev. Kolbeinn Simundsson, will preach. A recent graduate of Chicago Seminary, he will become pastor of Salem Church, Mendon, Ill.

Jerald Neil Furgurson will be ordained May 24 in University Church, Seattle, where he spent a year's internship. He will be pastor of St. Luke's Church, Spokane.

The Rev. Maynard Kragthorpe was installed as pastor of St. John's Church, Lakewood, Tacoma, May 17. He had organized the mission in 1953 and returns after pastorates in Renton and Kelso.

Urban Studies in Four Cities

URBAN CHURCH self-study programs will be inaugurated next month in four Pacific Synod cities, under guidance of the National Lutheran Council's Division of American Missions.

First study meetings, to be attended by representatives of Lutheran churches in each community, will be held June 8 in Spokane, June 9 in Seattle, June 10 in Tacoma, and June 11 in Portland. The Rev. John Wagner Jr., of the NLC division, will be in charge.

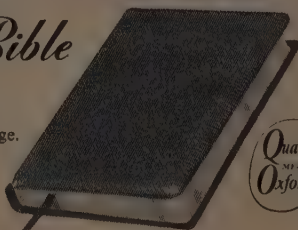
STAFF WORKERS for Camp Lutherwood near Bellingham, will hold a planning and training session June 8 at Good Shepherd Church, Bow Lake. Suomi Synod and AELC young people have been invited to use the camp this year.

The season starts June 28, with successive weeks scheduled for juniors, intermediate and seniors. A joint Augustana-ULCA leadership camp will be held the first week in August.

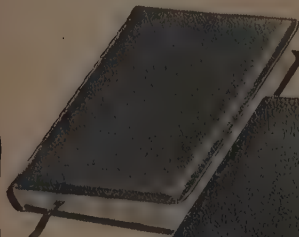
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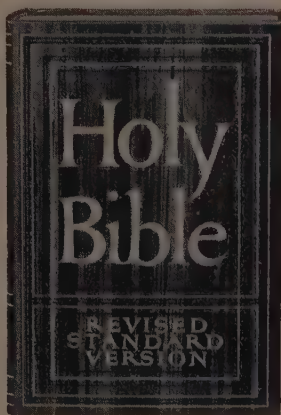
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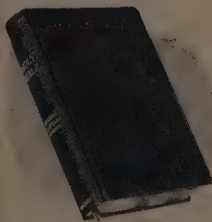


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Thousands Seek to Enter Lutheran Nursing School

By LOUIS F. MERTZ

LOS ANGELES—More than 2,000 inquiries have been received from young women wishing to enroll in the California Hospital

School of Nursing next fall. But only one can be admitted, according to Miss Zelma Nicolas, R.N., director of the school at the Lutheran institution.

Lack of classroom space, shortage of housing, and limited facilities for clinic training and experience were cited. Student nurses also receive advanced training at Los Angeles City College. The school is accredited by the state.

Scouting Conference Planned

SOUTHERN CALIFORNIA Lutheran Scouting Conference will be held at St. Peter's Church, Santa Ana, on June 6. The purpose is to strengthen the scouting program to the point that all Lutheran boys can enroll in a church-sponsored troop.

Dr. A. E. Iverson, director of Protestant relationships in the National Council, Boy Scouts of America, will speak. Nine Lutheran groups will be represented.

NATIONAL LUTHERAN COUNCIL churches in Northern California have announced the program for Mt. Cross Bible Camp at Fortton, near Santa Cruz. The season will continue from June 19 through Sept. 5 at "The Cathedral in the Redwoods."

DR. AND MRS. FREDERICK A. SMITH, of the Lutheran Welfare Service of Southern California, are celebrating their 40th wedding anniversary (May 7) with a European tour. They flew to Copenhagen, and will return on the liner Queen Elizabeth. Their itinerary includes Germany, Italy, Switzerland, Holland, Belgium and France.

Because of their part in resettling dis-

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t to European friends marks anniversary

ed persons, the Smiths planned to visit
gee camps abroad and to meet some of
Lutheran co-workers with whom they
responded for years.

Class Studies Social Action

GRACE CHURCH, Richmond, Neale O.
son, pastor, has instituted a social action
s that meets every Sunday morning at
church. Speakers have included govern-
at executives and leading citizens. Mem-
of the class analyze and summarize the
ent topics discussed, in line with Chris-
convictions.

Camp Bell Stolen

Men of Trinity Church, Long Beach, ob-
tained a 300-pound buoy bell for Camp
olijwa, and stored it in a garage near the
urch. When they went to deliver it to the
mp they found it had been stolen.
Church officials figured it took at least
ur men to haul the bell away. But they
rgot to take the clapper.

THE BROTHERHOOD of Trinity Church,
adena, took a "trip" to Hawaii at a re-

y 20, 1959

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PACIFIC SOUTHWEST . . .

cent meeting. Dr. H. Paul Romeis, synod missionary superintendent, held an eleven-minute telephone conversation with the Rev. Gene Vosseler regarding the mission work in the islands, 2,300 miles distant.

Hospital Director Named

THE REV. FREDERICK G. KNOLL, pastor of St. John's Church, Tarzana, Calif., has been elected to the board of directors of the San Fernando Valley Lutheran Hospital Association.

If Christ walked through your town today...

If Christ had chosen this year—and your town—as the time and place of His teaching, He would talk with you in the language and idiom of today . . . even as He talked with the people of Jerusalem in the language and idiom of their day. Out of this idea—the idea of Jesus speaking to us in our own language—has come a beautiful new version of His teaching and His life—"The New Testament in Modern English," translated by J. B. Phillips, Canon Prebendary of Chichester Cathedral, England. -

Although it departs from the style of existing versions, this new translation (from the original Greek) has been enthusiastically endorsed by prominent Protestant clergymen of all denominations.

As you read this book, Christ's teaching will become clearer . . . you and your family will feel a closer bond with the fascinating story of the New Testament. If ever you have found other versions of the Bible difficult to understand . . . if you would like to read Christ's words as He would speak them to you today . . . you will want to read this book. The cost is only \$6.00. Visit your local bookstore, or write to The Macmillan Company, 60 Fifth Avenue, New York 11, New York.

The appointment brings to eight the number of synodical groups represented on all-Lutheran board. Pastor Knoll's church is the only one in the valley affiliated with the Wisconsin Synod.

The association which will operate and manage Pacoima Memorial Lutheran Hospital was organized from among 44 Lutheran churches in the valley. Under construction since March, the hospital will open in the next year.

PASTOR WILLIAM S. RIZER arrived to begin mission development in northeast Phoenix.

INSTALLATIONS: Pastor George Spindt, Andrew's Church, Van Nuys, Calif., May 1; Pastor Douglas F. Wessell, Church of the Master, Corona del Mar, Calif., May 3; Pastor Dorr Crounse, Bethlehem Church, Sanger, Calif., April 19.

NORTH CAROLINA . . .

Continued from page 37

Doris Abernethy, St. Luke's new deaconess, became its advisor. She helped plan a new kind of Sunday night event for the end of November that coincided with the beginning of the Advent season.

Kay Salzman, president of the service league, supervised preparations for an evening program including a supper, service and workshops in the recreation rooms which families gathered around tables to make their own advent wreaths with material and directions furnished by the league.

The congregation turned out in force. Some had to sit on the floor to eat. The church was filled for the service, and the idea had such appeal that similar programs were held by the leaguers at the beginning of Epiphany and Lent. Through these programs, says Pastor J. LeGrande Mayer, the congregation has become more familiar with the liturgical church year and the new settings for the service.

They have created a deeper sense of fellowship among families with teenagers. The young people have matured to become responsible leaders not just among people of their own age but also among adults.

World Convention Calendar

18-20

EAST VIRGINIA:

West Virginia Bldg., Jackson's Mill, Weston

18-21

CENTRAL STATES:

Kountze Memorial Church, Omaha, Neb.

IA: WA: Trinity Church, Webster City

OHIO: Holy Trinity Church, Akron

ORIGON: Our Saviour Church, Seaside, Ore.

CIFIC SOUTHWEST:

St. Mark's Church, San Francisco, Calif.

KANSAS-LOUISIANA:

St. Luke's Church, San Antonio, Tex.

19-21

NORTHWEST:

Salem Church, Minneapolis, Minn.

MIDWEST:

St. Mark's Church, Cudahy, Wis.

19-22

PENNSYLVANIA MINISTERIUM:

The Inn, Buck Hill Falls, Pa.

24-26

CARIBBEAN:

Messiah Church, Rio Piedras, P. R.

May 25-27

SLOVAK ZION: Sts. Peter and Paul's Church, Riverside, Ill.

May 25-28

NEW JERSEY: St. John's Church, Ocean City

NEW YORK AND NEW ENGLAND:

All Saints' Church, Boston, Mass.

June 1-4

CANADA: Waterloo College, Waterloo, Ont.

CENTRAL PENNSYLVANIA:

Gettysburg College, Gettysburg, Pa.

MARYLAND: Luther Place Memorial Church, Washington, D. C.

PITTSBURGH: Thiel College and Holy Trinity Church, Greenville, Pa.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

HUDDLE, ROBERT C. From St. John's Church, Cumberland, Md. To Woodbury parish.

MARYLAND

FOX, WILLIAM E. From Holy Comforter Church, Baltimore. To St. Mark's Church, Oakland.

NORTHWEST

GARTZ, ROBERT E. From Reformation

The Lutheran Foreign Mission Tour is looking for 30 people...

...who are interested in seeing the foreign mission program of the ULCA in India, first-hand. This tour will be conducted by the Rev. Dale L. Soderberg, pastor of Our Saviour's Lutheran Church, Horseheads, N. Y.

Starting from New York City on September 15, 1959, the tour will leave aboard a BOAC jet-prop Britannia, stopping first at London. From there it will continue on to Frankfurt, Munich, Rome, Athens and Cairo giving you an opportunity to see Lutheran work in all these places. (Those wishing to, can also make an extension tour into the Holy Land.)

From Cairo, the tour will proceed to India where tour members

will be split into groups of twos and threes; each group living for a short while with different missionary families to see their local work.

The tour will last 31 days returning to New York City on October 15th. The cost per person will be \$1800 and will include all transportation (Economy/Tourist Class air travel), lodgings, meals, gratuities and sightseeing. If you wish, time payments can be arranged.

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CHANGES OF PASTORATE . . .

Church, Milwaukee, assistant pastor.
Bethany Church, Wisconsin Dells.

WASGATT, DAVID P., JR. From St. Jo Church, Dresden, N. D. To Evangelical Lutheran Church.

OHIO

PAANANEN, WILHO. From St. Paris-Thack parish. To St. John's Church, McCook and Trinity Church, Arcadia.

POWELL, WARREN W. From Oakland-C Memorial parish. To First Church, Bry

SLAGLE, LESTER E. To Baltic parish.

PACIFIC

NEUBAUER, ALBERT C. From Blaine Church, Washington. To Hope Church, Klamath Falls, Ore.

PACIFIC SOUTHWEST

SPINDT, GEORGE. From Our Saviour Church, Tucson, Ariz. To St. Andrew's Church, Van Nuys, Calif.

PENNSYLVANIA MINISTERIUM

LAUCHNOR, MARK A. From Trinity Church, Lehighton. To St. Andrew's Church, Perkaskie.

PITTSBURGH

ALTHOF, THEODORE H. From Lutheran World Federation, Europe. To Emanuel Church, Bellevue.

DECEASED

RITZ E. HEERMAN, 67, general manager of the Lutheran Hospital Society of Southern California, died April 23 at Los Angeles.

A native of York, Neb., Mr. Heerman had been active in the field of hospital administration since 1919. He was a past president of the American Hospital Association and regional hospital groups and lectured on hospital administration at the University of California.

Mr. Heerman assisted in the organization of the Lutheran Hospital Society of Southern California and was superintendent of California Hospital, Los Angeles, from 1931 to 1953.

In 1953 he became general manager

Hospital Society, which operates the Monica Hospital, Donald N. Sharp Memorial Community Hospital, San Diego, California Hospital.

Midland College awarded him a doctor of degree in 1954.

Mr. Heerman is survived by his wife, Alice; three daughters, Mrs. Merle Harris, Madena; Mrs. Eileen Vance, Pasco, Wash.,

Mrs. Dorothy Anne Tabor, Goleta, Calif.; his mother, Mrs. Hulda Heerman, Los Angeles; two brothers, and a sister.

Funeral services were held April 27 at the English Church, Los Angeles, of which Heerman was a member.

Burial was at Forest Lawn Cemetery.

MRS. MARIE SCHMIDT, nee Schley, 85, widow of the Rev. Henry Schmidt, retired Episcopal pastor, died April 7 at Long Beach, Calif. Pastor Schmidt served parishes in Illinois, Iowa, Nebraska, and California.

A native of Germany, Mrs. Schmidt came to America in 1892 with her first husband, Rev. Ludwig Von Grauenhorst, who died in 1926.

Surviving Mrs. Schmidt in addition to her husband are a son, Paul Martin, and three daughters.

Funeral services were conducted at Trinity Church, Long Beach, by Pastor O. A. Berkamp, assisted by Mrs. Schmidt's son, the Rev. Harold Schluntz.

Burial was at Forest Lawn Cemetery, Glendale, Calif., April 10.

THE REV. WEBSTER C. SPAYDE, 87, retired ULC pastor, died May 2 at Springfield, Ohio.

Born in Hummelstown, Pa., Pastor Webster was a graduate of Gettysburg College and Gettysburg Seminary.

He served congregations in Rouzerville, Pa.; Punxsutawney, Pa.; Bethany Church, Lima, Ohio; and Fifth Church, Springfield, Ohio. He retired in 1938.

Pastor Webster is survived by one son, Walter T. Spayde, Fayette, Mo.

Funeral services were conducted May 5 at the Church, Springfield, by Ohio Synod

President Herbert W. Veler and Pastors August L. Schneider and Lawrence T. Rugh.

Burial was at Ferncliff Cemetery, Springfield.



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For an enthusiastic Lutheran Inner Mission in Springfield, Ohio, an experienced ordained director. Must be qualified in social missions work. Please write giving full information concerning background and education. Write to the Rev. Jerry L. Schmalenberger, 901 South Center, Springfield, Ohio.

in conclusion

USUALLY I don't expect readers of this page to remember what was written here last week. A journalist aims his sentences at questions uppermost at the moment, and hopes to have some influence in shaping opinions, but expects that most readers will forget what he said yesterday.

This time, though, let me remind you that last week we were talking about the value of small group meetings of laymen for discussing Christian faith and work. With a strong new interest in that sort of thing, why do we have the problem which Howard Logan describes in *THE LUTHERAN* this week?

Mr. Logan has had three years as executive secretary of United Lutheran Church Men. He is an unusually capable leader and has worked at his job diligently. But this organization isn't moving forward very swiftly and Mr. Logan wonders why.

THE PROBLEM, it seems to me, is in getting rid of the idea of building a growing organization, and seeking to become a means of meeting a need which men actually experience. If a dozen men in a congregation feel an impulse to get together for discussion of church matters, a place and time should be set. No special pressure ought to be applied to bring out fifty instead of a dozen.

In communities where there is more than one ULC church, it's probable that some men of all these churches might profit by sharing a Lutheran men's night together once a month. That might do more good than having congregational groups meet separately.

There is considerable activity of this sort in congregations and communities

already. In a few areas—notably, North Carolina—our men extend this activity up to the state level. But most of the ventures don't ask for much help from the New York headquarters. More than half of the men's groups in ULC congregations have no dues-paying connection with the United Lutheran Church Men. ULCM ought to be an idea center, providing resource materials for men's groups that want them, rather than being an organization which must try to build itself up.

It doesn't seem to me that in planning for the new merged church there has been much fresh thinking about the men's organization problem. Church leaders have expressed themselves freely on what they don't like the Masons, without asking the obvious question as to why many churchmen are ardently devoted to the lodge and completely indifferent toward their church men's organization.

WE HAVE a men's group in our church which is a spectacular success—the Lutheran Laymen's Movement—but it's a "movement" rather than an organization. It lives only to teach Christian stewardship, and doesn't even bother with holding local meetings.

There is a remarkable upsurge these days in the interest laymen are taking in various phases of the church's work. As far as I can see, the church's official men's organization had little to do with this. It has gone along in a routine fashion for many years.

This isn't Howard Logan's problem. It's something that needs restudy from the ground up. Maybe men's meetings ought to be secret, where you need a password to get in, and kept as small as possible, so only those who really want to come are admitted. —ELSON RUFF



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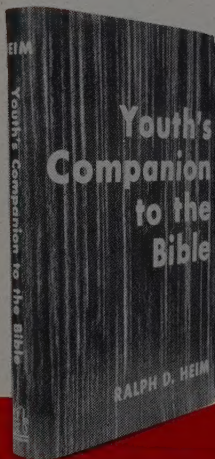
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